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Foreign Missions Under Fire

FOREIGN MISSIONS UNDER FIRE

Straight Talks With The Critics of Missions

CORNELIUS HOWARD PATTON

Home Secretary of the American Board of Commissioners for Foreign Missions
Author of "The Lure of Africa," "World Facts and America's Responsibility," "The Business of Missions," "The Rosary," etc.

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BOSTON CHICAGO

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To

My Colleague

DR. JAMES L. BARTON

A GREAT DEFENDER OF THE MISSIONARY FAITH
THIS BOOK IS AFFECTIONATELY
DEDICATED

The Author's Word

During the past two years the American papers and magazines have contained an unprecedented number of attacks upon the foreign missionary enterprise of the Protestant churches. Dispatches from hostile-minded correspondents, complaining reports of commercial agents, belittling comments by world travelers, and unsympathetic articles in reputable magazines have followed in such rapid succession as to cause surprise and pain in many quarters. What does it all mean? What will be the effect upon missionary thought and support? There are those who have looked upon foreign missions as the most successful application of Christian principles to the life of the modern world. Has this all been a huge mistake? Have we to do with a receding tide of belief in the practicability of world Christianity?

It would be futile and insincere to claim that under this avalanche of criticism the faith of none has given way. The bias of many of the critics and the misinformation of others is sufficiently apparent to those who have kept in touch with the development of modern missionary policy and practice. Unfortunately the majority of our church members cannot be characterized in that way, and it is but natural that many should have their confidence shaken. Every secretary of a mission board and every pastor knows that this has been the case.

Feeling that at such a time something should be done to steady the thinking of Christian people, and yielding to the persuasion of many of my friends, I have attempted in these

pages to deal with the modern critics in a face to face fashion, and, in so far as the limits of a short treatise make possible, to endeavor to answer their numerous complaints.

A consideration of even larger importance is found in the chance to utilize the situation in a positive way. Our Lord, in preparing his followers to expect opposition as they carried the Gospel from place to place, said to them, "It shall turn to you for a testimony." How wonderfully those words have been fulfilled! How wonderfully they are being fulfilled today in lands where Christianity is working its way against hostile environment! Equally wonderful becomes the opportunity when the Christian enterprise is attacked from the rear. A good many of the recent critics, when known as to personality and point of view, are unworthy of attention. They might well be left to the contempt of silence. But what a chance they have given to set forth the facts and to clear away long standing misapprehension! Curiously enough these attacks coincide with an era of rather marked missionary success. For some twenty years we have been living in the presence of great missionary demonstrations. Thus it is a time above all others when we should rejoice to have the truth known. It is a going concern that is under fire.

The opportuneness of the present onslaught is emphasized also by the occurrence of the Jerusalem meeting of the International Missionary Council (March 1928). This assembling of the missionary forces of the world was timed without the slightest reference to the onset of criticism; yet its findings, and perhaps even more the optimism of its outlook upon the world, furnish an overwhelming rejoinder to those who prophesy a lessening of missionary achievement and support. We may well be thankful that the critics have trained their guns on this particular enterprise of the

Church and at this particular time. They have afforded the very opportunity we have craved. And if here and there they have called sobering facts to our attention, we can be more thankful still. We welcome the truth from any quarter.

Perhaps it is not necessary to defend the literary form in which these discussions are cast. The dialogue has certain limitations which are evident enough; but to my thinking (and in this I am supported by a number of friends who have gone over the material), these are more than offset by the advantages which arise from the sense of reality, the variety and the piquancy which the conversational method makes possible. By bringing the Lawyer, the Business Man, the Pastor, the College Student, and the Editor upon the scene in the rôle of objectors or inquirers, I am at least enabled to indicate the widely varying points of view and to suggest the extent to which personal background has to do with criticism of both a hostile and a friendly sort.

Let me add that the conversations here recorded, while imaginary, are not in the right sense of the word fictitious. The objections brought forward are real objections, in the sense that they have actually been made by the critics of our day. For the most part they are couched in the very words of recent attack. Correspondingly, the facts adduced by way of rebuttal and the incidents cited are an authentic representation. At every point I have sought to make the conversations square with the realities of the case. To make doubly sure at this point, I have followed each chapter with material quoted verbatim from acknowledged authorities. Here, at least, the reader will find himself in the realm of straightforward composition.

The dialogues, here designated as talks, appeared originally as a series in the *Missionary Herald,* having been

prepared at the suggestion of Dr. Enoch F. Bell, the editor of that historic magazine. In responding to the request for publication in book form I have welcomed the chance to revise the entire series and to add much new material, especially in the way of meeting criticisms which have arisen during the past few months.

I desire to express my sense of obligation to those who have written me on the subject, offering advice and encouragement: to Professor S. Ralph Harlow of Smith College, who took pains to set forth the points of view of certain college groups; to Rev. Henry Smith Leiper, Editorial Secretary of the Commission on Missions of the Congregational denomination, who was good enough to read the manuscript and make a number of helpful suggestions; to Rev. Milton Stauffer, one of the secretaries of the Foreign Missions Conference of North America, who read the dialogues in both the earlier and later forms and whose approval has meant much to me; and to Mr. Charles H. Fahs, the Director of the Missionary Research Library in New York, whose store of learning stood me in good stead. To all the publishers who have consented to the use of copyrighted passages I also extend hearty thanks.

Should this little book prove of any worth in meeting popular objections to the enterprise of missions, it will yet remain for some one to deal with the matter in a more scientific and thorough way. Immense interests are at stake. Highly complex problems are involved. May a worthy defender of the faith soon appear.

C. H. P.

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The Lawyer

Criticisms and Problems in Chapter I

Denominational rivalry in missionary work—Lack of scientific study of social problems connected with missions—Missions are futile—Missionaries politically meddlesome—"Save America First."

Facts to Consider

Coöperation in missions, the Foreign Missions Conference of North America—The Revolution in China—Great success of missions—Extent of medical missions—Cost of medical missions—Typical institutions of higher education—Introduction of popular education—Uplift of womanhood—Industrial missions—Agricultural missions—Social service—Effect of missions upon non-Christian religions—America must be saved—Importance of Home Missions—Wealth of America—New Testament and missions—Recent books.

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Chapter I

The Lawyer

PLACE: *The Yale Club, New York City.*

PERSONS: A LAWYER, *who is counsel for a prominent exporting company, and his classmate, the* SECRETARY *of a Board of Foreign Missions with headquarters in Boston.*

TIME: *January, 1928.*

LAWYER: Well met, old man! Glad to see you have escaped from your rural retreat and come to the place where things really happen.

SECRETARY: Yes, pretty much everything in these days heads up in New York, not only in business, but in missionary and philanthropic lines as well.

LAWYER: Now I am mighty glad to have you say that. We are accustomed to hearing New York alluded to as the headquarters of the Devil and all his traveling-men. But what in particular brings you down at this time?

SECRETARY: Why, I am attending the quarterly meeting of Reference and Counsel. This is the committee of the Foreign Missions Conference of North America which in a way federates the eighty or more foreign boards of the different denomi-

nations in the United States and Canada. They have laid out two rather strenuous days for us.

Lawyer: So you are getting together at last! Some of us have been thinking *it is about time the denominations quit their rivalry* in trying to save this tough old world.

Secretary: At last! My dear fellow, we have been federated in this way for thirty-five years. You are just one generation behind the times, which, for a New York man, is rather bad. Now if you had come from Philadelphia—! Let me say that if you saw us sitting about the table at 419 Fourth Avenue, you would think of us as a board of strategy for the non-Christian world rather than as representatives of separate churches. As for rivalry, it no longer exists among the officials at home, and it is rapidly disappearing on the field, being confined to a few ardent spirits who hold over from the old time. There never has been as much rivalry as people suppose; it never has characterized the work.

Lawyer: You certainly surprise me. But say, old fellow, I think I ought to be frank and state that I am somewhat in doubt as to this whole foreign missionary proposition. I believe in you, of course, and I don't question the sincerity of these boards of which you speak. As you know, I was brought up to believe in missions and all that sort

of thing, but of late I am beginning to wonder if we haven't allowed our zeal to get the better of our judgment. Have we thought the thing through in any scientific fashion? We know a lot more about the world and about the complexity of social and religious life than our fathers did, and it is not so clear as I could wish that we are on the right track.

I don't want to be dogmatic. I think I am open-minded. But you know my associations. As counsel for one of the largest exporting companies in New York, I am hearing things about missions and missionaries which unsettle me. The president of my company, who is in touch with our agents all over the world, is getting bitter on the subject. Don't think I am prejudging the case; but, frankly, my thinking of late is not in your direction.

Secretary: You are just the man I need to talk with, as I am anxious to understand the commercial point of view. Now I want you to be more explicit and to tell me what these foreign agents of your company are reporting and saying.

Lawyer: That would require some thought. But the main line of criticism runs this way. A good many of our people speak of the thing as "futile." "The missionaries," they say, "are getting nowhere with the people, are, in fact, without in-

fluence." I overheard one of our China representatives the other day describing missions as "an impossible enterprise, a pitiable attempt." You must excuse me, but he added that some one ought to expose the whole business as a horrible waste of money.

Secretary: I was under the impression we have seen a good deal of the "exposing" process of late. But go on; I am tremendously interested. What else do they say?

Lawyer: Well, since the smash-up in China, our people have it in for the missionaries on the ground that they are a meddlesome crowd, filling the heads of the Chinese with political ideas they never would have worked out for themselves, and creating a situation in which foreign trade has become well-nigh impossible. The Shanghai group claim that the missionaries are primarily to blame for the recent revolution. I don't like to repeat these charges and I am suppressing some of the strong language I have heard—but you really ought to know.

Secretary: Of course I should know. But can't you see that in a way you are answering your own objections? Both of these charges can't be true, that the missionaries are accomplishing nothing and yet are accomplishing everything. Your friends can't in one breath maintain that

the missionaries are without influence and in the next that they have brought about one of the greatest, if not the greatest, revolutions in history. Let me be frank, too. Such talk suggests to me the most violent sort of prejudice. I suspect either the intelligence or the sincerity of your friends. At any rate, they will have to choose between the two mutually exclusive objections. They can't have it both ways. Now, which one shall we discuss?

Lawyer: Say! This is like old times at Yale, when we used to sit around and dispute far into the night, and you were always telling us to keep close to the facts. Remember, I am still in the inquiring stage and am eager for all the information you can pass out. Our agents, I presume, are given to exaggeration, just as some of them are to profanity. The man I want you to see is the president of our company. He can orate by the hour on the subject of missionaries being international meddlers and enemies of trade. Are you willing to tackle a fiery spirit like him?

Secretary: It certainly would be an interesting experience if you can bring it about.

Lawyer: Suppose we make a date for the day after tomorrow, say at three o'clock.

Secretary: Very well. At that time we beard the lion in his den.

Lawyer: In the meantime I want to hear about the worthwhileness of what you are doing—any results on a large scale with which I might fortify myself in case of need. I don't ask for details just now, but can't you mention some of the high-spots of achievement which a fellow could use in the smoking room of a liner or when one of those red-headed agents appears upon the scene?

Secretary: Well, approaching the matter from that point of view, I should begin by stressing medical missions—the immense service of the foreign doctors, the introduction of modern medicine and surgery, the inculcation of hygiene and the prevention of disease, the overcoming of plagues, like cholera and the bubonic. There is no more fascinating tale in the history of philanthropy. The physician is still living—I know him well—Dr. John C. Berry of Worcester, who introduced nursing into Japan. I presume those rabid agents of yours do not object to the fact that to so large an extent China was opened to the Western nations by medical missionaries like Peter Parker, as the saying goes, "at the point of the lancet." Just let your imagination play around the fact that Protestant missionaries today are maintaining over 800 hospitals in foreign lands. Under our board we have single hospitals which to my knowledge minister exclusively to an area

containing as many as 3,000,000 human beings.

Lawyer: This must cost you a pretty sum.

Secretary: You would be surprised at the low cost of medical work. The people who are benefited carry a considerable part of the expense, as, of course, should be the case. What with their fees and contributions, the portion falling to us in America is not at all heavy. I know of foreign hospitals which are actually self-supporting. I know of others where the buildings have been contributed by grateful patients and their friends.

Lawyer: Aren't you going to say something about education? I remember visiting the American University at Beirut on one of my trips, and I was most favorably impressed.

Secretary: A sample of many others. It will pay you to learn about institutions in the Near East like Robert College in Constantinople, the American College at Sofia, of which the Bulgarians are so proud, the International College at Smyrna, and the American University at Cairo. So also in India there are famous schools like Reed College at Lucknow, the Forman Christian College at Lahore, the Baptist College at Serampore where Carey began his work, the Union Christian College at Madras, and the American College at Madura.

If you ever visit China you will enjoy looking

in upon the Canton Christian College, and of course you will see St. John's at Shanghai—even your business agents must know about that. Then there are the Nanking University, which became so conspicuous in connection with the riots in 1927 and the murder of Dr. Williams, and Yen Ching, the great Union University at Peking, which has just erected buildings costing over a million dollars. And let us not forget great institutions in Japan like the Meiji Gakuin, of the Presbyterians, the Aoyama Gakuin, of the Methodists, the famous Doshisha, of the Congregationalists, and the Kobe Union College for Women. I have not mentioned one quarter of the worthy missionary schools of higher learning. There are thirty-four of them in India alone. Colleges like these are the quintessence of American and British idealism in the international realm. I suppose your business friend considers all this "pitiable and futile."

Lawyer: You are giving me just what I need. What a privilege it would be going round the world visiting such schools and studying their problems on the ground! Your idea, I suppose, is to turn out as many trained and characterful leaders as possible and then look to them to disseminate the higher civilization among the people.

Secretary: Exactly. And they do so disseminate it. You spoke of visiting Beirut. I wonder if you took pains to inquire into the record of their alumni. President Bayard Dodge wrote the other day that wherever you go in the Near East you will find that the government official who visés your passport in the ports of Alexandria, Jaffa or Beirut, the physician or dentist whose services you may need up the Nile near Luxor, down the Euphrates in Iraq, over the plains of Palestine or the mountains of Lebanon, the editor of the English paper which you buy in the streets of Khartum or in the hotels of Jerusalem and Bagdad, all are graduates of his university. In the same list I note King Feisul's secretary, his director of medical services, his secretary of the council of ministers, his inspector of education in Iraq, also the leading judge of Palestine, the Governor of Tiberias, the director of the Ministry of Interior in Cairo, the editor of the leading newspaper in Cairo and in the Arabic world, the civil judge of Khartum, the Minister of the Interior and Public Health in the Lebanon Republic and the medical director of Syria. But I must not give you a catalogue of this institution.

Lawyer: Go on. I am noting all you say and shall make good use of it one of these days.

Secretary: You know, of course, that missionaries

introduced popular education in Japan, Korea, China, India, Egypt, Syria, Turkey, Persia and a good many other lands—all "futile," I suppose, from the standpoint of your friends.

Lawyer: I like that piece of evidence best of all.

Secretary: If you wish me to name the outstanding achievement of the missionaries, I will mention the uplift of womanhood and childhood throughout the non-Christian world. Ask your wife about that. She will know. Jesus' conception of personality—every man, every woman, a child of God and hence entitled to the noblest things—that is our ideal of education on the foreign field. Add the teaching of the arts and trades, especially of agriculture—does that mean anything to business? Add the multiple agencies of social betterment, of neighborliness, of international good will, the magnificent work of the Y.M.C.A., and you can understand that this is a going concern on a very large scale.

If you wish a particularly fruitful field for inquiry, look into the effect of the Christian message upon the non-Christian faiths—such as Hinduism and Buddhism. These old religions are gradually sloughing off their more objectionable features and are taking on the Christian point of view in respect to social customs. You should know there is not a reform movement in

India, China or Japan today which did not arise under the stimulus of Christian teaching or example. But where shall I stop?

Lawyer: Stop right there. You have given me enough to think about for a day or two. Now, let me change the drift and ask you for an answer to the notion that we should save America first. In one form or another that plea is being thrust at me all the time.

Secretary: Yes, "Save America First" has become the slogan of the modern objector. Some use it as an alibi, because it sounds patriotic and pious and affords a plausible excuse for not separating themselves from their hard-earned cash. But others use it sincerely, and for these I have much sympathy. Of course we must save America and just as rapidly and constantly as possible. We who go in for foreign missions love America; we believe in America; we want to do our share to make America glorious among the nations; we realize the shocking inconsistencies in American life; we mourn her unchristian attitudes and ways, especially in the matter of race-discrimination and the widespread spirit of lawlessness that prevails; the more so as these give her a sorry reputation abroad. Beyond question, America should come first in our affection, interest and strategy. But you know, and I know, there is no such thing as

any nation being saved by itself. The world is a unity; materialism and selfishness, like disease and cyclone, recognize no international boundaries. What we must do is to save the world and America in the process.

Lawyer: As a matter of fact, is not the Church spending by far the larger part of her income in the saving America process?

Secretary: Six hundred million dollars spent in recent years on church buildings alone! In my own denomination, of every dollar given we spend about ninety-five cents for work of one sort and another at home and five cents for the rest of the world! That doesn't look as if we were impoverishing American benevolence, does it? America today has economic resources of unparalleled magnitude and, as Professor Howland of Yale recently pointed out, the attempt to dodge our international responsibilities on the ground of distress at home has become indefensible. In the eyes of the world such an attempt is ridiculous.

Lawyer: The latest figures, as I recall them, put us in possession of $400,000,000,000, or one-third of all the wealth of the world.

Secretary: You realize, I presume, that America never would have become Christian at all, nor would Europe, if the theory underlying this

popular objection had prevailed from the beginning. On that basis Christianity would never have passed beyond Judea. Back of all our arguments lies the fact that Christianity is a world religion or it is nothing.

Lawyer: This is a big subject and I can see it has aspects the ordinary man rarely takes into account. Is there not some book or pamphlet which gives a fair and balanced treatment as between the home and foreign responsibilities of the Church?

Secretary: Certainly. I recommend the New Testament first of all. A fresh reading of the Book of Acts would be rather illuminating just now. But taking that for granted, there is a leaflet by Dr. Anderson, "Why Foreign Missions," printed by the American Baptist Foreign Missionary Society here in New York, which contains an admirable treatment of the "Save America First" idea.

Lawyer: I must have that leaflet, and I will remember you hint and take a look at the Book of Acts one of these days. Don't ask me how long it is since I took my Bible from the shelf.

This has been a good talk, has it not? Don't forget day after tomorrow at three. My recommendation is that you come with your fighting armor on.

Secretary: I will have it polished up especially for the occasion. By the way, what did you say is the name of the president of your company?

Lawyer: His name is Goldman.

Secretary: —I see.

Men Who Know

E. Alexander Powell (Traveler and Author) Resents Attacks on Missionaries

I hold no brief for the missionary. . . . I am not even religious in the orthodox meaning of the word. . . . But I have known missionaries, and have observed the results of their labors in every great field of evangelistic endeavor, from Persia to Polynesia, from the Congo to the China seas, and it irritates and angers me to hear missionaries and their work condemned and derided by persons who are speaking from malice, prejudice or ignorance. I am a roving writer, and my job takes me to the four corners of the earth. That's why I can speak first-hand about so many missionaries.

It has often seemed to me that no class of public servant—I use the term in its broader sense—has been so persistently maligned, and so generally misunderstood. . . . Yet though maligned, misrepresented, miserably underpaid, often desperately lonely, frequently facing death . . . he has pursued the tasks assigned him with a courage and devotion which merit the admiration of every right-thinking man and woman.

American Magazine, November 1926.

Professor Paul Monroe (Director of International Institute and Professor of Education, Columbia University)

Appraises Medical Missions

Allied to the educational service of the missions has been their contribution to medical service—in hospitals, in the

training of physicians and nurses, in the general education of the public in certain aspects of health questions, and, above all, in the work of the medical missionaries themselves. There is nothing more impressive in all Christian work. The service of the medical missionaries constitutes an epic in itself, and the life work of any one of them would furnish a romance of Christian or humanitarian service of infinite interest. Here their work can only be mentioned. Its importance may be inferred from conditions. In a land of vast and overcrowded population, where life is at the margin of subsistence, where human sympathy therefore has had little room for development, where—through a huge infant mortality—great callousness among the ignorant has been developed; in a land inhabited and cultivated for centuries, where infections are on all hands—in the air, in the water, in the food, in the earth, in the homes, where ignorance and superstition have taken the place of medical science, the value of such trained workers can have no estimate put upon it. While many Chinese practices have a pragmatic value and the Chinese pharmacopeia, with twice the items of that of the West, must include numerous remedies of definite importance, it is quite impossible to estimate the amount of superstition and ignorance that thus enters into the life of the people. Through the missions, modern medicine has given a nucleus, modern hospital practices have been begun, and a sufficient proportion of each has been established in Chinese hands for it to continue, irrespective of what may happen to mission work.

—From *China: A Nation in Evolution,* by Monroe. The Macmillan Company. Used by permission.

Former President Charles W. Eliot of Harvard on the Work of Missionaries in China

The Protestant missions show to all the Chinese people who come within their influence, young and old, rich and poor, fine types of Christian manhood and womanhood; and they perfectly illustrate in practical ways the Christian doctrine of universal brotherhood, of a love which transcends the family and embraces humanity. . . . It is the missionaries who have kept before the Chinese the good works of Christianity. Without them, the Chinese would have been left to infer the moral value of Christianity from the outrageous conduct of the Christian governments toward China during the past hundred and fifty years, from the brutalities of Christian soldiers and sailors in time of war, from the alcoholism of the white race as it is seen in Chinese ports, and from the commercialized vices which the white races practice in China. Against all of these influences, adverse to Christianity on the Chinese mind, the missionaries have had to contend; and it is a miracle that they have won so large a measure of success.

—From *The Desire of All Nations,* by Egbert W. Smith. Published by Doubleday, Doran, & Company, Inc., Garden City, N. Y.

The Chinese Recorder says Christian Ideas Have Conquered Japan

It is the Christian workers and the Christian civilization that have lifted Japan above the darkness of old ideas and backward customs and put her in the path of higher culture. If Christianity as a religion be making but slow progress in Japan, *Christian ideas may be said to have already conquered the country.* For this Christian conquest,

of which we are not ashamed, we must admit that we owe it to the Christian workers—foreign and Japanese. (April 1927)

Chief Justice W. H. Taft Bears Testimony

Until I went to the Orient, until there was thrust upon me the responsibility with reference to the extension of civilization in those far distant lands, I did not realize the immense importance of foreign missions. No man can study the movement of modern civilization and not realize that Christianity and the spread of Christianity are the only basis of hope for modern civilization.

Secretary W. W. Pinson, D.D. (Southern Methodist Mission Board) on "Save America First"

We hear it said that we must save America to save the world. If we mean by that, "Save America and then save the world," it is both unchristian and irrational. Unchristian because it is the revealed will of Christ that we should go into all the world and not wait till any part of it has been saved; and irrational because no one part of the world can be in reality saved till all of it is saved. If we mean save America as an important part of the world that it may help and not hinder the saving of the world, it is both Christian and rational. America is a part of the world, and providentially an important part of it, and it must play its part in this great world drama.

—From *Missions in a Changing World,* Pinson, Cokesbury Press, used by permission of the publisher.

Professor Frederick L. Anderson (Newton Theological Seminary) on "Save America First"

Save America First is directly opposed to the divine plan as revealed in the scriptures and in history. Indeed its principle was the first practical heresy of the Christian church. Those early disciples wanted to save Jerusalem first, but God scattered them by the persecution of Saul and they went everywhere preaching the Word, throughout Judea, into Samaria and Phoenicia and even as far as Antioch (Acts 11:19, 20). There they wanted to save Antioch first, but the Holy Spirit said, "Separate me Barnabas and Saul for the work to which I have called them" (Acts 13:2), and Barnabas and Saul were their best men. So, turning their backs on half-saved Antioch, they pressed on to Cyprus and Asia Minor. Then even Paul thought that before going further he should thoroughly evangelize Asia Minor, but the Holy Spirit forbade them to speak the word in its great western province of Asia and suffered them not to go north into Bithynia, but urged them right on across the sea into Europe, the continent of our forefathers, leaving behind an Asia only touched by the gospel. Arriving in Macedonia, Paul thought that that was to be the scene of his great work, but before he had finished there, the Lord pried him out of it. It took Paul some time to comprehend the idea that he was not to make Macedonia his headquarters, but finally God made it plain to him that he had much people in Corinth too. In like manner Paul went on to Ephesus, to Rome, and probably to Spain. And before these Mediterranean countries were wholly saved, missionaries went forth to what is now France and Germany and Britain and preached the gospel to the savages in the

forests, who now have been transformed into Englishmen and Americans, largely by the power of the Gospel.

Why, we would not be here today, six thousand miles from Judea, if the principle of *Save America First* had been followed by our Christian forebears. Every one of *us* is a trophy of the foreign mission enterprise.

And shall we wait till America is made wholly or even in majority Christian before we send the gospel to China, Africa and the islands of the sea? It is not the divine plan, it is not God's way. The Christian religion stagnates if it does not send forth perennial streams of its life to the ends of the earth. Witness fifteenth century Catholicism and eighteenth century European Protestantism with no foreign missionaries and therefore inert, dormant, decadent. It is true that we must save America and save the world, but it is equally true that we must save the world to save America.

—From leaflet of American Baptist Foreign Mission Society.

Sherwood Eddy

On America's Missionary Responsibility

The terrific responsibility of America implies the necessity of sharing if she is to save herself from sordid materialism. Possessing some $40,000,000,000, or one third of all the wealth of the world, and nearly half its gold supply, having passed through the war from a debtor to a creditor nation, with the world owing us some twenty-five billion dollars in foreign debts and investments, so that they must pay us a million dollars a day on our debts and a billion dollars a year on our investments, the responsibility of a land that once held "the moral leadership of the world" is as great as our wealth and power.

Are we to become like Babylon or Rome sordid with materialism, or to save ourselves and others as we share with the world? Are we to become the Dives among the nations, the Shylocks who demands his full pound of flesh from others, or the Good Samaritan of a needy world? Whatever may be the want of the world, do we not need missions to save our own souls?

The present need of the world can only be met by the sharing of knowledge and privilege implied in missions. We are here speaking not of imposing a doctrine, which no man has a right to do, but of sharing a life.

The need of Africa today stands stark before us. Witness the brilliant Albert Schweitzer, the young philosopher, theologian and musician of Germany, a versatile Leonardo of our modern Renaissance and one of the outstanding men of this generation, mastering modern medicine to go out to share his life in the heart of darkest Africa. Writing, "On the Edge of the Primeval Forest," sent by "the fellowship of those who bear the mark of pain," he says: "Physical misery is great everywhere out here . . . millions and millions live without help or hope. . . . Doctors should go forth to carry out among the miserable in far-off lands all that ought to be done in the name of civilization, human and humane. Sooner or later this idea (of missions) will conquer the world, for with inexorable logic it carries with it the intellect as well as the heart."

—*The World Tomorrow,* January, 1928.

The Business Man

Criticisms and Problems in Chapter II

Missions injurious to business—China Revolution caused by missionaries—Missionaries destroy indigenous religious ideas and culture.

Facts to Consider

Value of missions to business—American trade in China—Missionary investment in China—Civilization and commerce—Effect of China Revolution upon missions and business—Chinese tariffs—Missionaries as political disturbers—Intervention in China—The "Shanghai mind"—The China-Japan boycott—Value of Western inventions and machinery to China—Missions and agriculture in China—Mission hospitals in China—Effect of superstition upon medical work—Education and civilization—Mr. Hu Shih on missions in China—Missions and other international agencies—Exploiting the Chinese.

Chapter II

The Business Man

PLACE: *Office of Trans-Pacific Trading Corporation in New York.*

PERSONS: MR. GOLDMAN, *President of the Corporation; the* SECRETARY *of a Foreign Missions Board in Boston; a* LAWYER *who is counsel for the Corporation and who has introduced the Secretary to the President.*

TIME: *January, 1928.*

GOLDMAN: Well, gentlemen, I am willing to discuss this missionary proposition with you, but you have chosen an unfortunate moment—a most unfortunate moment. Here is a cable from our agent in Shanghai that has just been decoded and reads as follows: "Estimate our losses for the year at not less than $600,000. No likelihood of improved conditions. Several other firms withdrawing stock and closing offices. Urge early decision." A pretty piece of news to convey to our directors next week! And when they ask what lies back of this stoppage of trade, I shall tell them the primary cause is this confounded missionary propaganda which you church people represent.

Lawyer: You hold, then, that the disturbances in China are the result of missionary teaching and influence?

Goldman: Beyond any doubt. I refer particularly to the teaching of democracy and the notion that one man is as good as another. The mission schools in China, our agents tell me, are full of that sort of thing; and worse still, they are sending Chinese students to America by the hundreds, where they learn to put on airs and imbibe half-baked ideas of government and personal rights. These are the men, who, when they return home, stir up the illiterate masses and bring on strikes and revolutions. In my opinion, business and missions go together about like fire and water.

Secretary: What line of goods, may I ask, have you been exporting of late, concerning which your agent speaks in that despatch?

Goldman: We are general exporters, but our principal line of late has been electrical machinery and supplies.

Secretary: And an excellent line that is. The electrical business should have a great future in China. As one ascends the Yangtze and other rivers, it is interesting to see city after city twinkling with electric lights. Imagine the market you will have when the Chinese generally discard their smudgy little lamps and demand the electric

light! I am inclined to think the knowledge of the world and the spirit of progress that come with education will create a vast market for your goods one of these days. Have you ever traveled in China?

Goldman: I have not. But I know what business has done over there, and I know what missions have done to hinder business. When you consider that American commercial interests during the last few years have invested $60,000,000 in China, and that this vast enterprise is brought to a standstill by this long drawn out civil war, you perhaps can allow your religious zeal to cool sufficiently to realize that we business men have a right to feel sore.

Secretary: Pardon me! I think your figures are in error. According to the latest information I have received from the American Academy of Political and Social Science, American investments in China stand at $70,000,000. Your case, in a way, is stronger than you suppose. And you will be glad to know that, according to a recent bulletin, in spite of the political situation, American firms are doing business in China today at about 80 per cent of normal.

Lawyer: How much have the Mission Boards invested in China?

Secretary: We estimate our capital investment at

$80,000,000, and our annual expenditure is not less than $10,000,000. But let me make my point plain. We believe in your business, Mr. Goldman, and all other legitimate trade. If you consider that the development of civilization has anything to do with the increase of commerce, then please regard us as your partners. I happen to know that the Standard Oil People take that point of view. War is bad for both civilization and trade. Our interests in China are suffering along with yours. Naturally, you take heavy risks when you attempt to do business in the unsettled and backward parts of the world. You, of course, take that into calculation. It is much the same with us Mission Board people. Why not use a little patience, and expect that when China settles down there will be good times for both missions and trade? I judge your company was making reasonable profits before the war.

Lawyer: We were making big money all right, and I for one believe we shall again. But, Mr. Goldman, I want you to open up on the political aspects of mission work. I have heard you refer to missionaries as "international meddlers."

Goldman: And that is what they are. What I have already said proves it. There are two of them to one of us in China and they are everlastingly busy through the medium of churches,

schools and colleges, propagating ideas that not only turn things upside down in China, but serve to unsettle China's relations with other lands. Missionary training was responsible for the Taiping rebellion the middle of the last century, and it has been responsible for practically every disturbance since that time. It is responsible for Sun Yat Sen and that preposterous General Feng. I am not speaking for myself alone. It is well known that American and British residents in the East regard missionaries as a demoralizing influence, upon both the Chinese and the people at home. I can't understand how your missionaries can so misrepresent conditions out there, unless it is because they have to stand in with the deluded people of the churches who put up the funds. Our latest scare is this talk of revising the tariff schedule under which we have been operating successfully for many years. If the Chinese are to be allowed to determine their own tariff rates, what guaranty, I want to know, is left to us?

SECRETARY: What you say has a familiar sound. I judge you have come from a recent reading of Radney Gilbert's *What's Wrong with China.* We understand all about the bias of that book. Its point of view is sufficiently revealed by the statement in the last chapter that if we hope to con-

tinue trade in Asia we must sooner or later start a revolt against the spirit of charity towards China, which they interpret as weakness and acknowledge with contempt, and learn to depend upon force. Personally I do not care to argue with a man like that—not in this age of the world.

Goldman: Argue or not, as you please, you must admit we business men are up against a bad situation in case the tariff schedule is changed.

Secretary: As in the past, I suppose, tariff rates will be a matter of treaty agreement, but the principle of fair play, let us hope, will enter into the solution. You certainly do not wish to maintain that the Chinese are to have nothing to say as to their own tariff. But, Mr. Goldman, I like that expression you used a few moments ago about the missionaries turning things upside down. You know that same thing was said of a missionary by the name of Paul and his associates when they entered Europe: "These that have turned the world upside down are come hither also." I must take that as a compliment. Do you really think that we should seek to suppress the national aspirations of the Chinese? Would you for the sake of trade do violence to the soul of a great nation? Just what is your program? Perhaps you stand for military intervention.

Goldman: I do. And so does the American Cham-

ber of Commerce of Shanghai, which, after the Nanking outbreak and the murder of Dr. Williams, pleaded with our government to protect them and their property by armed international intervention. Had that been done we should be in much better shape today. By opposing intervention your missionaries have alienated still further the leading commercial interests.

Secretary: Most extraordinary! I have heard of the "Shanghai mind," but I did not expect to meet with it here in New York. So you really think the Western Powers could police a country on the other side of the world as large as the United States, containing 400,000,000 people stirred to the depths with patriotic zeal! Is it possible you have not heard of China's boycott against Japan after the "Twenty-One Demands," and what happened to Japanese trade? Yes, you are right about the missionaries'—both American and British—opposing intervention, and if that makes them international meddlers, let them have the name and be proud of it. The world knows that the British and American Governments failed to support your view. They stood with the missionaries rather than with the commercial interests. Furthermore, these governments are ready at the earliest practicable moment, to revise the unequal treaties, tariff and all.

Goldman: I have not stated what I consider the strongest objection to the missionary movement. I hold that you are not only meddling with international affairs in a harmful way, but in teaching a foreign religion you are interfering with the most sacred rights of the Chinese. Talk about doing violence to the soul of a great nation! The remark comes with poor grace from those who are seeking to overthrow religious ideas which have been precious to the Chinese for 4,000 years. I should think you would have imagination enough to keep you from such a crime.

Secretary: I quite understand your point of view, but let me call a little upon your own imagination. You believe in exporting electrical machinery in order that the Chinese, having the best sort of light, may enjoy the best sort of life. I presume you have no objection to the exporting of other kinds of machinery, such as agricultural implements?

Goldman: Certainly not. That would have been the next step for our corporation.

Secretary: You will find that the missionaries have gotten ahead of you there. For years they have been teaching better methods of agriculture, animal husbandry and sericulture, and have been importing machinery as needed. "Sericulture Hall" at Canton Christian College, by the way,

was contributed by American business interests, in the belief that the college could be of benefit to foreign trade as well as to the Chinese.

You must remember, however, as *we* certainly do, that in her social and trade customs China is the most conservative nation on earth. You can't introduce Western machinery and our practical methods among a people like that without creating unrest and discontent. It is part of the price you must pay. In case you carry out your program of agricultural development—and I hope you will—please have it in mind that you, no less than the missionary folk, will be responsible for disturbing the calm of centuries.

GOLDMAN: Oh, we'll take our chances on that.

SECRETARY: Very good; then let me proceed. May I assume that you have no objection to the introduction into China of western drugs and medical supplies?

GOLDMAN: Of course not. Such things are of practical benefit.

SECRETARY: They certainly are, but let me tell you a significant thing. Although there are over three hundred mission hospitals in China and they are rendering a service beyond all praise, the doctors find themselves handicapped in a serious way by the ignorance and superstition of the masses. I will give you a single instance. A few years ago

there was an epidemic of diphtheria in Fenchow and our Dr. Percy Watson undertook to stamp it out by the use of the proper serum, of which he had imported a large supply from Peking. Finding the people unwilling to use the new remedy, he appealed to the medical authorities at Taiyuanfu, the capital of the province, to come to his aid. They sent word to the magistrate in Fenchow that he was to help the American doctor in every possible way. The magistrate was a well-meaning man and so he plastered the city with posters recommending the use of the following prescription: "Use bamboo pith, women's toe-nails, bedbugs—ground to a powder and sprinkled in the throat." I have one of those posters in my office. Does the incident suggest that something besides machinery and drugs is needed before China's millions become a factor in the markets of the world?

Lawyer: You appear to be arguing for schools and colleges.

Secretary: I am, and for everything else the Chinese have a right to receive and use, including the truths of Christianity—upon which our Western civilization is built. Since the truth came to us from Asia, we would appear to be doing no more than paying our debts when we send it back. The history of civilization, Mr.

Goldman must know, is the history of the exportation of truth. As for the soul of China being bound up in her ancestral faiths, that is no longer the case. According to Mr. Hu Shih, whom, of course, you know as the Father of the Chinese Renaissance, China's heart today is in rationalism, not in religion. We are offering them Christianity as a better way out. But aside from that, let me say that our missionaries never "do violence" to anybody's soul. They tell the Good News and leave it to be accepted or not, always respecting the sacredness of human personality.

Goldman: Please remember, Sir, that, not being a Christian, I am not open to considerations such as you have named. We cannot mix trade with sentiment.

Secretary: Would that I could speak to you as a Christian, as then further argument would be, or should be unnecessary; but since that is not the case, I appeal to you on the ground of accepted business ideals. Mr. Goldman, you and those you represent have an immense service to render in foreign lands. Missions, commerce, inventions, diplomacy, literature, travel—all are needed. Why should they not work together? Already, in many parts of the world, missions and government have reached an accord. When you business men give up the idea of exploiting the backward-

ness and weakness of these foreign peoples and undertake to serve them by means of your goods and your friendship, it will be a glad day for commerce, and also for the world.

Goldman: We are in China to make money.

Secretary (reflectively): And we are in China to make men.

Lawyer (after a pause): I think, perhaps, it will be best to close our discussion at this point.

(*The Lawyer and the Secretary withdraw.*)

Lawyer: Well, that is what our pugilistic friends would call "a title-bout."

Secretary: And the decision?

Lawyer: Two years from now he will admit that you won.

These Also Answer Back

Mr. Charles A. Selden (of the Curtis Publishing Company) on the Attitude of Commercial People

The smallest but most sinister anti-Christian group in China is made up of the nominal Christians from Europe and America, the non-missionary contingent from the Western countries, who are in China for what they can get out of it rather than what they can do for it. For real hatred of Western missionaries it is necessary to go to Western commercial people in China as in India. There are, of course, some exceptions. But not many.

. . . Concerning the few exceptions to this general rule one thing is invariably true. When you do find a foreign business man or consul or diplomat who believes that the work of the missionary is worth while you will find that he is also in sympathy with the Chinese national aspirations for real sovereignty.

—From *Are Missions a Failure?* by Selden. Fleming H. Revell Company. Used by permission.

The Governor of Bengal on the Success of Missions

At the beginning of the 19th century the East India Company strongly opposed missions, as the following quotation shows: "The sending of missionaries into our Eastern possessions is the maddest, most expensive, the most unwarranted project that was ever proposed by a lunatic enthusiast." At the close of the same century the governor of Bengal said: "In my judgment the Christian missions

have done more lasting good to the people of India than all other agencies combined."

Prof. J. F. McFadyen (of Queen's College, Canada) on the "Denationalizing" Influence of Christianity

It is symptomatic of the age in which we live that the charge of denationalization is held to be one of peculiar gravity. The accusation of denationalization does not come very gracefully from people who take their fashions in religion from Palestine, in philosophy from Greece, in music from Germany, in art from Italy, in dress from Paris, in silks from India, in dressing-gowns and bric-a-brac from Japan, and who claim and exercise the right to adopt into the national life whatever in any sphere or in any country seems likely to be of service. . . .

When we ask for details of denationalization, usually we are pointed to certain features in food, clothing, or domestic habits and manners where, it is claimed, the Indian Christians have abandoned national customs in favor of foreign. In particular, many educated Indian Christians have adopted a form of European costume, discarding the *dhoti,* or semi-kilt, the characteristic Indian men's dress; thereby, it is said, unnecessarily estranging themselves from their countrymen.

The Indian Christian reply is twofold. The followers of each religion in India, they say, have adopted a characteristic dress. The Christian has the same right to do this as has the Hindu, the Mohammedan, or the Parsee. Further, the *dhoti is* not the characteristic Indian dress. It is not worn by the Mohammedans, who number one fifth of the population, nor by the Parsees, who play so distinguished a part in the national life. Nor do Hindus of

good social position always wear it. The educated Indian Christian can see no reason why he should be indentified with the Hindu community and especially with its less influential sections.

—From *The Missionary Idea in Life and Religion,* by McFadyen. Charles Scribner's Sons. Used by permission.

Prof. McFadyen Maintains that Christianity Renationalizes

A Christianity which did not challenge national custom and sentiment at many points would not be a religion of the New Testament. In modern times Christianity, with its inexorable insistence on monogamy, inevitably disintegrates all features in the social system that depend on polygamy. An Indian weaver sometimes claims that he needs two wives to assist him in his work. If he becomes a Christian, he must solve his industrial problem in some other way than by bigamy. The African employs his many wives in the cultivation of his bananas. The introduction of Christianity will involve many changes in the agricultural system, possibly very beneficial changes. As one African put it, "a plow can do as much work as ten wives." Wherever Christianity successfully encounters Mohammedanism, there ensue vital changes in the social system. Whether or no we accept the Christian view that these changes are "reforms," at least they involve some measure of "denationalization."

—From *The Missionary Idea in Life and Religion,* by McFadyen. Charles Scribner's Sons. Used by permission.

Tyler Dennett (Traveler, Author,) on Idealism and Civilization

The western nations are about to place in the hands of the oriental races the vast resources of civilization. It is of the utmost importance that there should go with them the idealism which has made their accumulation possible and their uses human. To give one without the other is to invite calamity both for East and West.

—From *The Democratic Movement in Asia,* by Dennett. Association Press. Used by permission.

The Shanghai Mind

When, as a result of his observations in China during the winter and spring of this year as correspondent of "The Manchester Guardian," Mr Arthur Ransome coined the phrase "the Shanghai mind," he stereotyped a phase of foreign mental attitude toward China and the Chinese that probably will last long after the conditions it epitomizes have passed.

To Mr. Ransome the paradoxes and the almost inexplicable nuances, contradictions and shifts of foreign psychology here made a fascinating study, which he tried to expound, to the intense annoyance of many residents of the China treaty ports. For Shanghai typifies all other foreign residential areas in this country. As analyzed by Mr. Ransome the Shanghai mind is more than a peculiar complex: it is an international political problem.

—Article in *New York Times,* January 1927.

Sherwood Eddy on Industrial Salvation in China

The writer studied factory conditions in China where he found little boys working more than sixteen hours a day,

seven days a week, receiving during the first three years of their apprenticeship nothing but their food, which cost the company but six cents a day. It is not a question of whether these factories are Chinese or foreign, it is not a question of praise or blame. The need is there and must be met. While the Orient is passing from the stage of simple handicrafts into the terrible industrial revolution, are we to let it drag its weary way through selfish capitalism, imperialism and militarism and repeat all the mistakes of the West? Can we not share with them the dearly bought experience gained in the West and lift the level of life not only for millions in the Orient but for world labor whose standards will be menaced by the nations industrially backward? It is not a question of leaving peoples alone in a simple and happy life, but of relieving present need and actual misery.

—*The World Tomorrow,* January 1928.

President Donald J. Cowling (Carleton College) on Business Men and the Kingdom of Christ

"The power manifest in the universe is a person and his character is that of the God whom Jesus taught his disciples to trust, love and worship." The above sentence conveys the keynote of a remarkable address given Wednesday evening in Hotel Vendome, Boston, at the annual dinner of the Wesleyan Association, by President Donald J. Cowling of Carleton College, Minnesota. The speaker presented in powerful periods the opportunity offered by the mental and moral conditions prevalent in humanity today to make a great forward movement toward a unified faith and international comity. He called upon laymen,

especially business men, to recognize that life and fortune are a trust, to be managed for world benefit, and to assume leadership in the great adventure of bringing to pass that brighter day which is summed up in the words, "The Kingdom of God."

—From article in *Boston Herald.*

The Pastor

Criticisms and Problems in Chapter III

Chinese opposed to missions—Collapse of missions in China in 1927—Protection of missionaries by the United States Government—Chinese turning to rationalism—Chinese can get along without Christianity—Wrong strategy to remain in China.

Facts to Consider

Missionary evacuation of China, 1927—Gunboats and missions—The Nanking atrocities, 1927—The Chinese Church asserts itself—Ability of Chinese Christian leadership—Mr. Hu Shih on missions—China's need of a spiritual dynamic—Lessons from the Boxer Uprising, 1900—Lessons from Turkey.

Chapter III

The Pastor

PLACE: *Secretary's Office in the headquarters of a Board of Foreign Missions in Boston.*

PERSONS: *The* PASTOR *of a City Church and a* SECRETARY *of the Mission Board.*

TIME: *Autumn of 1927.*

PASTOR: Good morning, Mr. Secretary. Are you too busy to answer some questions that are bothering me?

SECRETARY: Never. Come right in and sit down. What is it you have on your mind?

PASTOR: I am troubled over these recent attacks on foreign missions. Do you realize that this cause is under fire, and that we pastors are up against it to meet the criticisms that have appeared of late in the magazines and daily papers? I have a fine earnest people, yet whenever I mention foreign missions in these days, they come back at me with an astonishing array of doubts and objections.

SECRETARY: Yes, I am making a card-catalogue of such objections. It is most interesting.

PASTOR: But I am serious about this. It is affecting

the giving of the church, and if my people are at all typical you will be feeling it in your treasury.

Secretary: I am serious too; very serious. I quite agree with you that we need a fresh statement of our case, a new apologetic, if you will. That is why I am listing the new objections in this way. It is a sort of Preparedness Campaign on my part. What you say leads me to think that perhaps the war is actually on.

Pastor: It is, at least in my church; and what I need is a good supply of ammunition.

Secretary: I hope I have the right sort; if I haven't, perhaps I can tell you where to look for it. But just what line of attack have you been facing of late?

Pastor: Well, to begin with something right up to date, one of my men, high up in business circles, a man who has always stood by our missionary program, said to me last Sunday, "Pastor, not another dollar for foreign missions." When I expressed surprise, he replied, "Look at China! Look at the way they are treating the missionaries! What has it all amounted to? After all these years and all we have done, the missionaries are being driven out by the very people they have sought to help. I see by the papers that the work has come to an end, and that not less than one hundred million dollars in property has been lost.

For one, I am through with the whole business." I tried to calm him down, but I confess I did not make a very good job of it. Now what should I have said to that man?

Secretary: That speech of his sounds like certain remarks which were reaching us last spring, when the papers were printing on the front page stories of how the missionaries, driven from their stations, were escaping to the coast, or to Korea, Japan, the Philippines, and the United States. It certainly looked serious at that time, especially for the man who has little or no historical perspective for estimating upheavals of that nature, and who believes all he sees in the papers. But your business friend is behind the times; evidently he has not been reading the later dispatches, and probably he does not look at the religious press at all. A good many things have occurred since the tragic events of last spring, and a good many other things have come to light. For instance, we know now that the Chinese did not drive out the missionaries.

Pastor: Who did drive them out?

Secretary: Our Government drove them out. At least, it amounts to that. Without claiming absolute control of their nationals in China, our consuls exerted such pressure that, with few exceptions, the missionaries felt it would be an act of

disloyalty to remain. As American citizens they had no desire to embarrass their government; and so, after repeated warnings and appeals that amounted to a demand, they consented to withdraw. Now that things have quieted down, they question whether the United States officials were as well informed on the situation as they thought they were.

Pastor: If that is the case, I should think the missionaries would feel decidely sore.

Secretary: Some of them do, and they are saying that the Boards should have a better understanding with the State Department as to just where the responsibility of the consul begins and ends. They consider it intolerable that a person engaged in missionary work, with full knowledge of all it may cost, should be counted disloyal if in a time of danger he declines to escape to a place of safety. They particularly object to the impression being conveyed to the Chinese that the messenger of peace on earth and good will toward men requires the support of gunboats and armies. Not thus, they maintain, will the cause of Christ be advanced in a country like China. They hold that under conditions such as arose last spring, the higher loyalty of their religion should be allowed to come into play. In any case, the course of events in China appears to have justified the

missionaries who threw to the winds questions of political casuistry and remained at their posts.

Pastor: Their attitude would seem to raise a rather delicate question in diplomacy.

Secretary: It certainly does, and we have no disposition to criticize either the consuls or the Washington authorities. The defining of the duties and responsibilities of our Government in respect to missionaries in the interior of a country like China—how to recognize their position as American citizens under the guaranty of a treaty which must be upheld, and at the same time not to handicap their usefulness as ambassadors of Christ—is a highly complicated problem. Some are saying the only solution is for the missionaries who feel they cannot accept our Government's protection to renounce American citizenship and become naturalized as citizens of China. I am hopeful, however, that some less drastic solution can be found.

Pastor: But don't you think such a situation as arose at Nanking justified the attitude of our Government, and that the missionaries were fortunate to escape on United States gunboats in the way they did?

Secretary: I do. I think, had I been in their place, with all those lives under my care, I should have acted precisely as Consul Davis and Captain

Hough did. Under the circumstances they showed great restraint. I have no end of sympathy for our American officials in the far-off places of the earth, where in critical situations they are obliged to act upon their own responsibility. Their problems are of a baffling nature. But as it turned out, Nanking was not typical of the attitude of the Chinese people as a whole. It was a sporadic outbreak on the part of a radically anti-foreign division of the Southern Army. You know how quickly the trouble was put down, and how the incident served to awaken the Chinese to the sinister character of Russian Communism, and how, as a result, the anti-foreign party in the army lost control. But more important than that, from our point of view, was the revelation of the essential friendliness of the Chinese people toward the missionaries residing in their midst. In not a single instance, so far as I have learned, did the local population of a city or town where missionaries have lived and worked, rise up against them. On the contrary, the people desired the missionaries to stay and sorrowed to see them leave under pressure from their own government, whose attitude they were unable to understand. I could give you any amount of evidence to prove that your friend is wrong as to the Chinese being unappreciative and hostile. I

am not saying, of course, that all of them acted just as we could wish.

Pastor: But has not the evacuation of all those stations been a body blow to the missionary enterprise? I saw one paper that characterized the withdrawal as a "Missionary debacle."

Secretary: Well, you remember what the Bible says, "Surely the wrath of man shall praise Thee." We certainly would not have chosen the events of the last twelve months. The cost of it all in dollars has been very great; the American and European public has formed wrong ideas which it will take years to correct; and a good many of the Chinese, even the Christian Chinese, felt that they were being deserted by their best friends. But in spite of all that, we see the cause set forward in a wonderful way by reason of the new spirit of courage and responsibility that has come to the Chinese Church.

Pastor: I hope the Chinese pastors stood by you in the pinch.

Secretary: Yes, the pastors for the most part have risen splendidly to the situation. They are determined from now on to make the Christian movement their very own, and the boards are quite in accord with that program. At last comes the opportunity to domesticate the ideals and the institutions which hitherto have held a foreign

flavor. What we had hoped to accomplish by the slow processes of missionary evolution, possibly through a period of fifty years, has now come to pass almost overnight. Maybe that is God's better way. Other examples in history will occur to you. You know it sometimes requires a revolution to make social and religious progress possible. Napoleon once remarked he had noticed that men develop rapidly on the battlefield.

Pastor: You have confidence that the Chinese are capable of taking the responsibility of leadership hitherto borne by the missionaries?

Secretary: They will make many mistakes. Of course they will. But they should have the privilege of learning in that way. As President Burton of Chicago University once remarked of the Chinese Church: "They may bungle it for a while. Very well. Better let them bungle it than keep it in our own hands, for it will always be bungled if we keep control of it." Thus far the leaders have shown steadiness and restraint and, best of all, a real humility of spirit. Instead of being puffed-up and assertive, they are saying, "Too few of us are educated for this task; financially we are a feeble folk, and we appeal to you to stand at our side and see us through." I wish your business friend could read the letters describ-

ing the welcome the missionaries received when they returned to their stations.

Pastor: We may convince him that he was wrong as to the work of a century's being destroyed, but I doubt if he will care to contribute to an enterprise which has passed from American control. I think I hear him saying, "If the Chinese hereafter are to run the mission, let them pay the bills."

Secretary: Such an attitude would be as foolish as it is unchristian. The developments in China should lead him to give as never before. As I said, we are seeing the fulfillment of plans made many years ago. In this office there is only one opinion: we believe that under the new conditions the missionaries in China will be far more effective than in the past.

Pastor: Well, I see that you are not hanging your harp on a weeping-willow tree—as yet.

Secretary: The only trees we have any use for in this office are palms.

Pastor: That sounds good to me. But how about that prominent Chinese who was recently in America and who had an article in the *Forum,* to the effect that the people of China are turning from Christianity as unsuited to their disposition and needs, and that the dream of a Christian occupation is fast vanishing, probably forever. As I

recall it, he argued that the Chinese will turn, are turning, to rationalism and not to religion.

Secretary: Mr. Hu Shih, yes. A remarkable man; intelligent, scholarly, patriotic. Our people out there hold him in high esteem. He is known as the Father of the Chinese Renaissance—that is, the intellectual awakening, as distinct from the political and military ambition of the people. I read his article, but of course, as a Christian, I cannot hold, as you cannot, that rationalism can ever become a substitute for religion. I do not read history and human nature that way. I do not clearly see the four hundred million people of China, naturally devout, or even one hundred million, living solely on the strength of their reasoning powers. History presents no such spectacle, not even in ancient Greece, the most intellectual of all lands.

Pastor: Perhaps Mr. Shih became a little excited over here.

Secretary: Quite likely. The success of the nationalistic movement, as the Southern Army was sweeping northward, might easily carry an enthusiast off his feet. At any rate, Brother Shih has another guess coming. Possibly our estimate of the profundity of his observations may be influenced by the fact that in this same article he found American religious life characterized by

personalities like Aimee McPherson and Elmer Gantry! That unfortunate reference, I fear, prevented his article from making the impression it deserved. I appeal from Hu Shih drunk to Hu Shih sober. Just before coming to America he made an address at a meeting of the Christian Literature Society of Shanghai, in which he generously attributed to the missionaries the incentives that led to both the intellectual and political awakening of China, advising them not to worry over the so-called anti-Christian movement. I think I have a report of that address in my desk. Here it is. Now listen to this passage:—

"The present social movements agitating the people of China are the product of the Christian missionary teaching and are but signs of a day of great things for China. Do not be discouraged at the so-called anti-Christian movement. This thing is your own product. It is a sign of the awakening of China, for which you have been working and longing. Don't be discouraged by these things. You wanted an intellectual awakening and you have it. You missionaries have trained the people for the new ideas. Even your opponent is influenced by you—if he had not learned of your work, he would not have been your opponent. You were the pioneer in this great movement that is going on in China."

PASTOR: But, may not Mr. Hu Shih argue that while the incentives for a free and enlightened China have come through the inculcation of Christian ideals, now that the awakening has

occurred, they can get along very nicely without any such help?

Secretary: Undoubtedly he does argue in that way, but such a development does not seem to me reasonable or likely. It will take more than ideals held by a small group of reformers to carry China to the goal of an intelligent and characterful national life. China had age-old ideals of her own; on the ethical side, they were of a remarkable character; yet they failed to save her in the evil day. What China needs, what America needs, what the world needs, and needs continuously, is a spiritual *dynamic* sufficient to make accepted ideals come true. It appears to me that the religion which alone could furnish the incentive will be needed to carry the movement to success. To put the thing in a nutshell, China, no more than America, can get along without Jesus Christ.

Pastor: I have quoted one man in my congregation, and you have helped me to meet his objections; but let me now quote another, a man even more intelligent, who follows the missionary news, and believes in the enterprise fundamentally. His point is that in your strategy you ought to pay more attention to the changing tempers of non-Christian people, withdrawing from lands like China when the tide is against you, and concentrating upon more favorable areas. It is good

business, he argues, to place your goods where there is a demand for them. How about that?

Secretary: A big question surely. Perhaps it can best be answered concretely. You know that is what many were saying at the time of the Boxer Uprising in 1900, when the missionaries were driven (this time by the Chinese themselves) from North China, when our stations were reduced to ashes, when over a hundred missionaries, along with 16,000 Chinese Christians, suffered martyrdom. Certain timed folk—I will not call them pusillanimous—said at that time: "Now that you are out of China, better stay out. It is clear they don't want your religion and it is a waste of life and money to keep sending missionaries to such people." How well I remember such remarks! Now, suppose our board and the other foreign boards, instead of meeting the situation with vision and courage, had followed that advice! Suppose the young men and the young women of our colleges had accepted counsel of that sort, instead of offering themselves in unprecedented numbers for the filling of the broken ranks! Surely the Church would have lost one of the greatest opportunities in missionary history.

Pastor: Just what were the developments at that time?

Secretary: Is it possible you are not familiar

with that story? You should know that during the years following the Boxer trouble Christianity forged ahead in China in an unprecedented way. In 1900 the Protestant Church membership was 113,000; in 1924 it was over 400,000. During the same period the number of Christian adherents increased 105 per cent, while the students in Christian schools increased 332 per cent. Is not that a sufficient answer to your friend? Has it not been true from the days of the Apostles to the present time that "The blood of the martyrs is the seed of the Church"? Is there any better strategy than the strategy of the Cross? "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." Would your friend have opportunism and easy chance take the place of a sublime faith? He should be made to realize that this is no holiday excursion. It never has been; it never should be. But if China is not sufficient answer, let him take a look at Turkey.

Pastor: I need the facts there, too.

Secretary: Why, it was only ten years ago, just after the massacres and the expulsion of the Christian population, that some were telling us—some very prominent people, too—to keep out of Turkey and send the missionaries to *China,* where Christianity just then was going strong. Now,

I suppose, these same wiseacres, if they are keeping up with events, are thinking that we might well move the China missionaries to Turkey, since the situation there is so materially improved. Well, it would be a very expensive process, and in more than financial ways. I prefer the wisdom of the greatest of all missionaries, the Apostle Paul, to that of your friend. You will recall that he said something about being "steadfast, unmovable, always abounding in the work of the Lord," and on that basis he assured us that our work would not be "in vain in the Lord." Personally, I look for great advances in both Turkey and China. But there may be other questions in your mind.

Pastor: Yes, there are many others, but I have no time for them today. Can we have another talk, say next Monday?

Secretary: By all means. I am likely to get as much out of such a conference as yourself. Shall we say at ten o'clock?

Pastor: Very well. I shall look forward to it eagerly, as you are strengthening my faith, not only in foreign missions but in Christianity generally. Good-bye until Monday at ten.

Authoritative Opinion

Dr. Thomas Jesse Jones (Director of Phelps-Stokes Fund) on the Ridiculing of Missionaries

To ridicule "Missionaries" has long been a pastime of many people. Formerly this ridicule was largely limited to those who pride themselves on their irreligion. However, it was by no means limited to the so-called "ungodly," for the antagonists to missionaries were a varied company. There were the economic exploiters of foreign peoples who felt subconsciously that missionaries were hostile to their purposes. There were political imperialists who considered mission influence as subversive to their plans for arbitrary control over people and country. There were hectic tourists and wild-game hunters whose artificial sense of superiority blinded them to mission service in behalf of so-called backward peoples. Finally there were the narrowly provincial people who see only extravagance and waste in any money or effort spent on foreign people and especially on non-Europeans in Asia or Africa.

It would appear that this varied company of antagonists to missionaries was sufficiently large to put "Foreign Missions" off the map. But the company has recently been increased by the new emphasis on the self-determination of races and peoples, and by the resentment against the so-called "Nordic Superiority." These beliefs have aroused a considerable number of individuals both in the Occident and in the Orient, and even in Africa. The "Rising Tide of Color," heralded abroad with such anxiety in certain quarters, is one form of this resentment which includes missionaries with all other representatives of Western civ-

ilization. Nationalists from foreign lands, very often students from mission schools, are engaged in active propaganda in Western countries against all forms of Western domination. Their eloquent presentations receive sympathetic consideration from the idealistic minds in the West. Beginning with a disclosure of economic exploitation and political imperialism, these young "Natives" carry on their adverse criticisms against even the missionaries who, they assert, have arbitrarily imposed Western notions of religion and life upon the Orient and other foreign countries.

—From an article in *Current History,* July 1926.

Professor Paul Munroe on the Anti-Christian Movement in China

What have been the specific reactions of the Chinese to the mission work? That there is a definite anti-Christian movement, as above indicated, must be admitted. But, aside from the opportunity which it offers to a racial Communistic or anarchistic group to stir up trouble, and aside from the anti-foreign or anti-imperial feeling which has also definitely arisen, this anti-Christian movement is more an intellectual attitude of a small class, which will always persist and always attach a small following. This following is, for the most part, such as exists in any Western country. With the settlement of the wrongs compassed in the term "imperialism," and with the exclusion of the Communist sentiment, which may be anticipated, this anti-Christian movement is not of profound strength, and is rather an intellectual than a markedly social dissent.

—From *China: A Nation in Evolution,* by Munroe. The Macmillan Company. Used by permission.

Mr. Charles A. Selden Approves the Indigenous Church

The second great essential to future progress of Christianity is the indigenous church of and for China. That, today, is the great aim of the Chinese Christians and the foreign missionaries. There is some time wasted over hair-splitting as to just what the word indigenous means. The splitters say that there can be no such thing, because an institution to be indigenous to a country must have had its origin in that country. The religion of Mohammed is now the prevailing faith of the only country in which Christianity was ever indigenous in that narrow literal sense. But what the Chinese mean is that they want a church that is not foreign. The ultimate goal is Christianity in China without any foreign missionaries whatever. The intelligent missionaries themselves share that hope and have that aim. But some of them are very indirect about it and slow in coming to the point. Their temporary exile from the country because of the war (1927) may help in this respect. It leaves to Chinese Christians the management of their own churches.

—From *Are Missions a Failure?* by Selden. Fleming H. Revell Company. Used by permission.

Frank B. Lenz (International Y. M. C. A.) Demonstrates the Power of Native Leadership

It should be noted that it is the policy of mission organizations more and more to put the leadership of Christian work into the hands of nationals. These competent and devoted products of missionary endeavor have amazed the world with their ability to sacrifice and achieve under ter-

rific handicaps. Thirty-five years ago the mission groups of North America asked the Young Men's Christian Association to extend its ministry to the educated classes of the East. In accepting the responsibility, the Association projected a plan of strategy which has stood the test of time. As an arm of the Church it demonstrated the practicability of indigenous leadership. The plan of operation which the Association has followed has been one that called for a self-directing, self-supporting and self-propagating movement. The purpose was not to transplant and superimpose a western organization on an unwilling people but to give the organism root as soon as possible, by putting it in the hands of the nationals themselves. Today in China, India, Japan, Korea, the Philippines, as well as in a dozen other countries, the Association is directed and controlled by national and local boards and committees—a most fortunate status in face of the rising tides of nationalism and anti-foreignism.

—From article in *Association Men,* November 1927.

Secretary Arthur J. Brown, D.D., (Presbyterian Board of Foreign Missions) Finds the Growth of Christianity in Mission Lands the Most Inspiring Fact of Modern Times

The rise of the Christian churches in non-Christian lands is the most inspiring fact of the present age, but it is attracting scant attention from a preoccupied world. Politicians and generals, poets and scientists, the devotees of fashion and amusement, give little heed to the distant groups of Asiatics and Africans who worship the crucified Nazarene. "No more," said Lecky in his History of European Morals, "did the statesmen and philosophers of Rome understand the character and issues of that greatest move-

ment of all history, of which their literature takes so little notice. That the greatest religious change in the history of mankind should have taken place under the eyes of a brilliant galaxy of philosophers and historians, and that they should have treated as simply contemptible an agency which all men must now admit to have been, for good or evil, the most powerful moral lever that has ever been applied to the affairs of men, are facts well worthy of meditation in every period of religious transition."

This movement is being reproduced in our day in lands of which the early disciples had never heard. Humble but earnest men and women are hearing the message of the Gospel and receiving it with great joy. The scenes so graphically described in the New Testament are being re-enacted on a wider scale throughout the mission field of the twentieth century.

The progress in the last fifty years has been notable. While foreign missionary work has now been in progress more than a century, it was, save in a few fields, still in its pioneer stages fifty years ago. Indeed some of the present missions, as for example, Arabia, Mesopotamia, Korea, the Philippines and French Indo-China, had not then been begun. In the older mission fields, missionaries were still endeavoring to communicate totally new ideas to people who had been made sodden and apathetic by an inheritance of centuries of heathenism. It is difficult for us who were born and bred in a Christian land and who have been familiar with the Gospel from our infancy to understand how hard it is for the Oriental mind to grasp the conceptions which Christianity inculcates. We need to remember that our own ancestors were slow in grasping them, and that several generations passed before Christianity was clearly understood even by Anglo-Saxons. It is not surprising,

therefore, that Asiatics and Africans listened apathetically and deemed the missionary "a setter forth of strange gods."

—From article in *Missionary Review of the World,* February 1928.

Professor J. F. McFadyen on the Witness of the Face

Once a missionary, being asked to give in the briefest compass some proof of the power of the Gospel among non-Christian peoples, replied that Christianity stamps itself on the face. The light of the body is the eye. An Indian Christian student writes thus, for *The Student World,* about a little village school of his boyhood, in which the Christian pupils were a tiny handful among the Hindus and Mohammedans: "Because the Christians are so few, and because in the life of boys religious differences do not stand in the way of physical and social mingling, one would not expect to discern any distinction between the Christian and the non-Christian. But government inspectors and other visitors are invariably right when they point to certain boys and ask them if they are not Christians. It is the more astonishing since there is a complete absence of such hints as caste-marks. When I visited the village school about two years ago, the teacher asked me how I was able to recognize the Christian boys, and I replied that there was an almost unmistakable gleam of bright hope reflected through the eyes." The same impression was made on Doctor Schweitzer on his first introduction to African Christians at Baraka, near Libreville, when on his way to his own station in Central Africa. He was greatly struck with the contrast between the clean, decently clothed Christians and the blacks of the seaports. "Even the faces are not the same. These had a free and yet modest look in them that

cleared from my mind the haunting vision of sullen and unwilling subjection, mixed with insolence, which had hitherto looked at me out of the eyes of so many negroes."

—From *The Missionary Idea in Life and Religion,* by McFadyen. Charles Scribner's Sons. Used by permission.

Reflex Influence of Missions

Consider some of the causes that engage our sympathies as Christians; some of the achievements to which our faith commits us. How do they look in the light of this Christmas gospel? Is there anything familiar about them; any new compulsion contained within them?

Take, as one instance, the enterprise known as Christian missions. Here is an interest that lies entirely within the circle of our Christian communions. It is, we would say, about as perfect an expression of the Christmas gospel as our modern church life affords. Just as God gave for us men and our salvation, so the church is giving its sons and daughters, its substance, and its prayers for the salvation of multitudes in other lands or in the unprivileged parts of our own country. And out of this enterprise there has come, in the last hundred years, probably the most invigorating spiritual stimulus that the church has known. Viewing the modern missionary enterprise dispassionately, it is probably well within the facts to say that, whatever blessing it may have brought to the objects of its concern, it has brought an even greater blessing to the church which has launched it and maintained it. To this extent has the gospel of the incarnation validated itself.

—Editorial in the *Christian Century.*

The Chairman

Criticisms and Problems in Chapter IV

Work enough at home—Charity begins at home—Save America first—The non-Christian religions are good enough —The heathen are getting along very well as they are—Missionaries not wanted—It takes a dollar to get a dollar to the heathen—Denominational rivalry—Impossible to convert the heathen masses—Missionaries are mollycoddles—Missionaries are using the wrong approach—Missionaries are seeking to impose Western customs and institutions upon Oriental people.

Facts to Consider

Cause of current criticisms—Mr. Charles A. Selden on world tourists—Dr. Charles E. Jefferson on missions—Foreign student opinion—Dr. Thomas Jesse Jones' opinion—Foreign correspondents on China Revolution—The British press—The Massachusetts Legislature refuses a charter to the American Board, 1812—Stock objections characterized — Non-Christian religions not good enough — "Mother India"—Overhead expense—Dr. Simon Flexner's opinion—Reflex influence of missions.

Chapter IV

The Chairman

PLACE: *Headquarters of a Board of Foreign Missions in Boston.*

PERSONS: *The* PASTOR *of a City Church, the* CHAIRMAN *of his Missionary Committee, a* SECRETARY *of the Mission Board. .*

TIME: *One week later than the preceding conversation.*

PASTOR: Well, here I am again, and I have brought Mr. Dean with me because he is chairman of our missionary committee and wishes to get some pointers on the foreign work. He agrees with me that our people, especially our men, need a lot of educating.

CHAIRMAN: When my pastor told me of his talk with you last week I suggested that we make a list of all the objections we had heard or could draw out of certain people in the church who are inclined to stand off, along with any criticisms we might run across in our reading. We have listed thirteen.

SECRETARY: Good! I hope you brought the list with you.

PASTOR: We certainly did! It reinforces my belief

that there is some reason for so many criticisms at one time.

Secretary: I have been thinking about that and have come to the conclusion that this attitude is but one more sign that we are living in an age of revolt, when pretty much everything we have revered in the past is under fire. We had become accustomed to the host of traders, concession hunters and their like, to be found in every Oriental port, who fill the unsuspecting tourist with tales of missionary extravagance and failure. These men always have been hostile to missions and they always will be until they have a change of heart. When Trader Horn can call Henry M. Stanley a murderer and state that David Livingstone kept native "wives," you can realize the animus of a certain type of critic. As a recent writer has pointed out, it is the eternal warfare between those who go among weaker people to do them good and those who go among them to exploit them. But today a new crop of critics has come upon the scene. There are, for instance, the smart set among the literary folk, who ask no better sport than the pillorying of missionaries on their pages. These writers know their public; a character like the parson-hero of "Rain" or "Elmer Gantry" is what the stage people call "sure-fire" stuff.

CHAIRMAN: Like the stage Irishman, the mother-in-law joke, and prohibition.

SECRETARY: Precisely! However, of more moment are the observations of the tourists who in these days go rushing around the world in such extraordinary numbers. If you would form an estimate of the point of view of the typical globe-trotter read those pages in Selden's *Are Missions A Failure?* (published recently by Revell), in which he pays his "respects" to the modern circumnavigator. It is rich! Selden, you know, was sent out by the *Ladies' Home Journal* to investigate missionary work. Starting with a complete outfit of the modern Western layman's preconceived notions, prejudices, and skepticism, he returned an enthusiast for missions.

If we may believe Selden, American globe-trotters for the most part are shallow-pated individuals, too lazy to read instructive books, too gullible to sift evidence, a flock of Babbitts let loose on the world. One would think well-bred Americans would be inclined to stand up for their religion and for their fellow-countrymen who, at a great sacrifice, are trying to propagate it; but these people appear to delight in picking up hearsay evidence from prejudiced sources and in discrediting the finest piece of constructive idealism America has offered to the world. I

account for it on the theory that their Christianity is only skin-deep.

Pastor: But surely there are Church people on these round-the-world trips—men and women who have been contributing to missions all their lives, who care enough to look up our institutions as they pass through a country like India or Japan?

Secretary: Yes, indeed! There are a few such, and they should be encouraged in every possible way. Let me read what one of them has recently said. He is Charles E. Jefferson, D.D., of New York, and this is the report he gave to the people of the Broadway Tabernacle upon his return:—

> I came home with renewed faith in the ultimate victory of the missionary enterprise. I am more certain than ever before that the principles of Christ are to permeate and dominate the life of the entire world. Christian ideals are in the air. Christian ideals are before the eyes. The Christian spirit is abroad, working miracles beyond the frontiers of organized Christianity. Our missionaries are doing a work which we cannot see or measure. They are putting in the leaven. They are putting it in at ten thousand different points. The leaven is at work. Some day the whole lump will be leavened.

Pastor: How about the foreign students in America; do they account in any measure for the present hue and cry?

Secretary: Yes, they do, God bless them! I don't

class them with the feverish *literati* or with the globe-trotters; they are patriotic and dead in earnest. What has started them on the wrong track is the claim of "Nordic superiority." You will find them opposed to all forms of what they consider "Western domination," and they lash the missionaries along with all other Occidentals.

But on this subject read the article "Why Missions?" by Dr. Thomas Jesse Jones in *Current History*. Written by one who knows, a scholarly and judicial expert, it will serve to answer a good many of these questions. It has been issued in leaflet form by the Foreign Missions Conference of North America, 419 Fourth Avenue, New York City.

CHAIRMAN: I think that might be a good piece of literature to circulate in our church.

SECRETARY: While we are on the reasons for the present outbreak, let me call your attention to two facts. It started with the China revolution last winter and the resulting withdrawal of the missionaries. We discussed that situation last week. The setback in the work, which for a time was very serious, provided just the excuse for criticism certain hostile-minded correspondents had craved. You will recall their saying that the whole structure of missions in China had collapsed!

The other fact is the intelligent way in which the British press stood by the missionary enterprise. Either their correspondents were of fairer minds, or the British public was too well informed on foreign affairs to make possible such attacks as we experienced. The present outcry is an essentially American phenomenon.

Now shall we have that list of objections?

CHAIRMAN: Here they are:

Work enough at home.

Charity begins at home.

Save America first.

The non-Christian religions are good enough.

The heathen are getting along very well as they are.

The missionaries are not wanted.

It takes a dollar to get a dollar to the heathen.

Denominational rivalry is killing the work.

Nothing is being accomplished.

Impossible to convert the non-Christian masses.

The missionaries are mollycoddles.

The missionaries are using the wrong approach.

The missionaries are seeking to impose Western customs and institutions upon Oriental peoples.

SECRETARY: Of course you know most of those are old stuff. They sound like the objections cited in the Massachusetts Legislature when the American Board of Commissioners for Foreign Mis-

sions applied for a charter way back in 1812, and on the strength of which the charter was for a time refused by both houses.

PASTOR: I remember something of the story but we should like to have an authentic account.

SECRETARY: The chief objector was Benjamin Crowninshield of Salem, afterwards Secretary of the Navy under President Madison. He had been in the East, and he represented the conduct of the missionaries as unworthy and their labors as worse than useless. He argued that the project of sending money out of the country for their support when it was so much needed at home was to be reprobated. The case was put even more bluntly by a senator who characterized the measure as designed to afford means of exporting religion, whereas there was none to spare at home. That was the time the famous reply was made that "religion was a commodity of which the more we exported, the more we had remaining."

CHAIRMAN: I shall take pleasure in repeating that bit of history to some of our parochially minded church members. But how about the answers to some of these objections; for instance, that one about the non-Christian religions being good enough?

SECRETARY: That certainly is an antique, yet it has

taken on new force in these days of comparative religion. Of course you know the non-Christian religions are not good enough. These religions have their good points, and the intelligent missionary is quick to recognize such points and to utilize them as a means of approach, just as the Apostle Paul did on Mars Hill. The ancient books of the ethnic faiths contain not a little than can be commended, and there is no reluctance on that score. But when you come to the working out of these non-Christian ideas in the lives of the people, they leave much to be desired. That is putting the case rather lightly. Hinduism, for example, is not good enough for us, and how can it be good enough for them!

Pastor: You refer to the book "Mother India"?

Secretary: No, I did not have that in mind, as Miss Mayo is not entirely fair. She is mistaken in some of her facts and she fails to give credit for what the Indian reformers are trying to do to improve social conditions. But since you mention it, let me say that Miss Mayo is absolutely sound in the contention that the evils of Indian society, such as caste, degradation of womanhood, child marriages, licentiousness in temple decoration and worship, are embedded in Hinduism, and that there is no hope for India until her religion is changed. Her book is a tremendous

argument for missions. It is a fearful thing for a nation to be in the grip of a perverted faith. One must not generalize; but paganism, wherever you find it—in Asia, Africa, or the Pacific Islands —is an ugly reality. Those who say differently either despise the pagan as unworthy of a pure faith, or they are ignorant of the facts. There is not in existence any such paradise of "moral beauty and sweet simplicity" as these magazine writers would have us suppose. I will not ask if cruelty, superstition, lust, consuming fear are good enough for the pagan populations of earth, but will you inquire of your objector if he thinks their diseases are good enough, their ignorance good enough, their witchcraft, their quackery, their foot-binding, their slavery? Did not Christ and his apostles protest against the best form of religion known to the world at large at that time, because they had something better? A man such as you quote is talking nonsense.

Chairman: Being a layman, I should use a stronger word than nonsense. Now will you consider the charge that it takes a dollar to get a dollar to the heathen?

Secretary: Another one from the hoary past. That statement or its equivalent comes to our office about once a month, and in imagination I see it rolling on to the end of time, or until the

last missionary has gone to his reward. I am surprised that any member of your church should dust off an opinion like that.

Chairman: But what do you say to these objectors?

Secretary: Mr. Dean, you know the kind of men who compose our board, laymen and ministers—the ablest and the most conscientious the churches can produce. Can you imagine a group like that tolerating an overhead of fifty per cent? The charge is as preposterous as it is unfair. What do I say? Why, I tell them that in the leading boards the cost of administration, promotion, and all the processes of education and persuasion at the home base varies from seven to fourteen per cent, according to circumstances.

Pastor: What circumstances?

Secretary: Certain boards have endowments which help toward the cost of administration; others have their rent free; others, by reason of their denominational organization, are justified in charging a proportion of administration to field expense; while yet others are so involved in co-operative measures of promotion at the home base that it is difficult to name any percentage of cost.

Chairman: From my experience as a business man,

I should regard the percentages you name as exceedingly low.

SECRETARY: A life-insurance man remarked to me the other day that the overhead of his company was more than double ours. He wondered if we would not get more money if we expended more in publicity.

PASTOR: I was reading the other day Dr. Simon Flexner's report to the Rockefeller Foundation on the expedition of research in the Far East, and he said something like this: "There is no organization in the world, either philanthropic or business, which is getting as large returns out of the money it spends as the various Boards of Foreign Missions." But enough of that.

I wish you would give me a concise answer to the charge that there is work enough at home.

SECRETARY: The best thing I have seen was printed by one of our pastors on his church calendar recently:—

"There will be much more work to be done at home if we don't take hold of foreign missions in an earnest way."

I know of another pastor who told his people that the reflex of foreign missions upon the home churches alone would justify the entire cost of the enterprise.

An excellent book to read in this connection is

one of the Revell publications, *"Changing Foreign Missions"* by Professor McAfee of McCormick Theological Seminary. It answers practically all the stock objections on your list, and it brings the enterprise down to date.

Pastor: We have not touched what you would call the "new stuff" on our list. Could we have another try at it?

Secretary: Delighted. How would the same hour next Monday do?

Pastor and Chairman: Agreed.

On the Witness Stand

Mr. Charles A. Selden

Characterizes Attacks upon Missionaries

I went away a Western man with a complete outfit of the modern Western layman's preconceived notions, prejudices and scepticism concerning missionaries. Several generations of such laymen have generalized from hackneyed jokes and prejudiced attacks, based on misinformation or ignorance of the subject, and come to the conclusion that when the missionary is not an international nuisance he or she is a cipher so far as spreading Christianity is concerned.

After thirty thousand miles of travel and something like three hundred interviews, my prejudices gave way to great respect for the missionaries and their work.

The missionaries themselves, absorbed in their work thousands of miles away, are not conscious of the false opinion or indifference concerning them at home, which is the attitude of all except a group of devoted church people with a lingering faith in old-fashioned evangelism. And even this sympathetic home group, because of its very belief in old methods, has little appreciation of the constructive work which the liberal missionaries are actually doing in the field today and of the new methods of approach which they have had to adopt for the presentation of Christianity to an awakening and sceptical East.

—From *Are Missions a Failure?* by Selden. Fleming H. Revell Company. Used by permission.

Mr. Charles A. Selden Pays His Respects to American Round-the-World Tourists

One of the chief sources of misinformation and prejudice concerning the missionary is in the rapidly increasing number of American round-the-world tourists—the strangest, blindest group of human beings that ever went to sea. They do not travel, they do not even trot around the globe. They dance around it, they shuffle, cut and deal around it. Of course in every boatload there are a few queer kill-joys who really want to see strange lands and peoples and have some intelligent advance information and sympathetic appreciation of what is in store for them. But they are not typical of the modern circumnavigators. To the general run the ship is a floating night club or cabaret. It differs from the hotel dance floor only in the fact that its daily mileage across the meridians offers something new to make bets on to supplement the bridge game gambling which is kept going to fill in the intervals when exhausted dancers and the players in the jazz orchestra have to take a rest.

The tourists go ashore only at the big coast towns dominated and Westernized by the foreigners, which are about as representative of the Asiatic countries as Wall Street and Broadway in New York are of the Western prairies. But even at these ports they take the ship's orchestra ashore with them to a European standardized hotel so that shore leave will not interrupt the dancing. I ran into such a tourist group at Colombo on the island of Ceylon. They were swarming into the post-office to mail cards picturing the wonders they did not have time to see because on the very afternoon and evening of their arrival the musicians from their boat were to play for dancing at one of the hotels. The ship was to be in port only twenty-four hours.

It was not an exceptional case, but in accordance with the routine custom of the touring ships' orchestra.

—From *Are Missions a Failure?* by Selden. Fleming H. Revell Company. Used by permission.

Dr. Thomas Jesse Jones on the Effectiveness of Missionaries

Among the well-known missionaries still working in Africa is Dr. Robert Laws of Livingstonia. This vigorous Scotchman entered the wild and unknown sections of Nyasaland in Central Africa over fifty years ago. At the time of his entrance the native people were subjected not only to the fears always associated with savagery and barbarism, but they were also harassed by the invasions of the all-conquering Zulu and by Arab slave raiders who systematically captured large numbers and forwarded them to the East Coast. Disease, famine, witch-doctors, tribal warfares, and slave raids were all rampant in the oppression of the native people who were compelled to hide themselves in caves and other inaccessible places.

To these scenes of cruel savagery, Laws and his missionary associates went prepared to help along all lines essential to sound tribal life. Laws was himself a university man with thorough training in medicine and theology. He had also a natural aptitude for administration and for mechanics and agriculture. By special study and practice in British industrial plants and by travel in Europe and America he acquired knowledge and skill in such activities as roadbuilding, forestry, quarrying, milling of flour, electric light and power. His associates, both men and women, during the fifty years since his first entry into Central Africa, have been prepared to develop country and people in

agriculture, industry, health, education, morals and religion. Hills have been covered with trees; the soil has been made to produce a greater variety of crops; handicraft has been taught. Wood, stone, clay and vegetation respond to the new skills, so that the native people are more comfortable in the simple essentials of daily life. The mission includes a hospital and medical service; industrial shop and the teaching of trades; farm, barns, mills and agricultural implements; homes and household equipment for the training of girls and women; classrooms and the churches for the education of the mind and the cultivation of character and spirit. Practically without aid of Government or of commercial organization, this versatile man and his associates, supported almost exclusively by the Scottish Mission Society, have transformed savagery and barbarism into Christian civilization.

—From an article in *Current History*, July 1926.

Professor J. F. McFadyen "Their Own Religion is Good Enough for Them"

A strong incentive to accept this point of view is the fear that the social and industrial situation will, from our point of view, be changed for the worse as Christianity spreads among those of other faiths. A subtle factor in the situation is the half-acknowledged contempt that so many white people feel for all the interests of the colored. When they say, "Their own religion is good enough for *them*," there is a world of meaning in the "*them*." . . . Putting it in its simplest terms the assumption is that religious ideas which enter a country from the outside can never be for the good of its people. Expressed thus bluntly, the statement hardly needs serious consideration. Again and again in the history of the world a nation has enriched and uplifted its

life by the acceptance of a religion which, in the first place, came to it as foreign. . . . Even in those circles of the West where the anti-missionary feeling is strongest, there is no movement for a return to the forms of worship which prevailed in our country before the importation of a foreign Christianity. Will any one suggest that the educated Japanese, who in such large numbers have become Christians, would be better Japanese as Buddhists, Shintoists, or atheists? In the case of the outcastes of India, only a degree of prejudice amounting to heartless cruelty would discourage them from embracing a faith, however foreign, which will restore to them some measure of the dignity and self-respect of manhood. Nor is this true only of the outcastes. India has progressed, and will progress, only to the extent to which she abandons some of the most characteristic tenets of Hinduism, adopts the Christian view of human brotherhood, and responds to the Christian call to cooperate with God in working out the salvation of the country. It is a curious coincidence that on this subject the *laisez faire* Westerner is at one with the Animists. They too are of the opinion that it is not a question of better or worse; each nation has its own customs and its own religion, and there is an end of the matter. Warneck tells us that the Pakpak tribe had a pleasant custom of strangling their parents and eating them when they got old. When Battak evangelists remonstrated with them, in all good conscience they replied, just as any British or American trader might have replied: "Every people has its own customs and that is ours."

—From *The Missionary Idea in Life and Religion,* by McFadyen. Charles Scribner's Sons. Used by permission.

Dr. E. Stanley Jones (Methodist Episcopal Missionary in India) Finds the Power of the Indian Religions to be Against Social Reforms

There are many fine movements for reform going through India, and Hindus and Moslems are carrying them on. Caste is being challenged and modified, the low caste are being raised, widows' homes are being established, widow-remarriage is beginning to take place, hospitals are being established, orphanages set up, woman is being emancipated. It is a glorious list. But the disturbing thing is that their religions do not seem to be backing the finer movements going through the soul of India. These movements seem to be carried on in spite of them. They are a drag on the situation. Does the patriot want to do away with caste and untouchability and lift womanhood and have widow-remarriage? Then Manu must be explained away. Does he call for service? Then Brahma must be quietly replaced, for he is the non-serving. Does the patriot believe in non-violence? Then Krishna's attitude in the Gita where he urges Arjuna to fight and proves to him why he must do so, must be got rid of by a species of exegetical legerdemain. Religion says that the inequalities of life are the result of a previous birth, while the patriot feels that they are the result of the wrong organization of human society and that they should be tackled here and now. Religion says that the world is Maya, or illusion, while the patriot feels that conditions can be changed and that the kingdom of God should come on earth. The country should be united, but religions seem to be keeping it divided.

One was constantly impressed with the fact that the power of religion was, on the whole, not with reform but against it.

From *Christ at the Round Table,* by E. Stanley Jones. Copyright 1928. The Abingdon Press. Used by permission.

Dr. E. Stanley Jones States That the Indian Religionists do not find God

Out of the scores of Conferences only five or six men impressed us as having found something comparable to what the ordinary sincere Christian is finding through Christ. Three of these were Hindus who were inwardly saturated with Christian ideals and were living in fellowship with Christ. Another was a Mohammedan sufi who seemed to have found inward peace and harmony and light. I learned that he was a teacher in a Christian school, and he told me privately that when he read the Sermon on the Mount he could not keep back the tears. The fourth was a poet whose background I could not discover; and the fifth was a Sikh doctor who said: "I started out as a Vedantist, but could find nothing in it. I went to the Sikh Scriptures and there I found peace, I found it through devotion and service." He impressed us as having found some reality through religion. That he had found God, of course, he did not say.

. . . I asked the great leader who mentioned the supreme contribution of Hinduism whether he had seen one who had realized, and he replied after a moment's silence, "No, I have not." Then I asked him whether he expected to find salvation before he died, and the reply tinged with wistfulness was this: "I do not know whether I will or not. I do not know how far I am along." And he is one of

the finest and sincerest Hindus I have met. But the uncertainty!

—From *Christ at the Round Table,* by E. Stanley Jones. Copyright 1928. The Abindgon Press. Used by permission.

Professor William Newton Clarke on Overhead Expenses

Concerning the general subject of home expenses, all discussion ought to begin with agreement upon one point which is sometimes left unmentioned. Home expenses, in proper amount, are exactly as legitimate as expenditures in actual missionary work abroad. Some critics of missionary societies, and some contributors to missionary funds, seem never to have fully admitted this to themselves, but rather to feel that there is a presumption against home expenses as such. But certainly there is no such presumption. Home expenses there must be. If a missionary enterprise in India is to be conducted from New York, there must be an office maintained in New York for the transaction of business, and rent must be paid for it. Money received for the work must be acknowledged to the givers, accounted for by bookkeeping, deposited in bank, and transmitted to India through the world's channels of exchange. If contributions are belated, money must be borrowed, on interest, for temporary use. Communication must be maintained with the missionaries on the field, and the general work must be conducted by competent men, experienced and large-minded, able to manage large affairs; and such men must be not only employed but supported. Incidental matters of expense will be constantly arising, with respect to which the spending of money is absolutely unavoidable. Now all this is just as proper and right, just as legitimate and worthy, as the

spending of money in India for the support of missionary men and women, or the providing of indispensable facilities for their work. Moreover these home expenses are contracted in great centers of population and commerce, where rent and service and salaries are necessarily more costly than in the country; and it is therefore very natural, until they have taken better knowledge of the facts, that many persons who handle money only in small amounts should honestly believe the scale of expenditure to be excessive. . . .

How large a proportion of its receipts a society is justified in spending for home expenses is an interesting question perhaps, but a question that cannot be answered. No rule is possible. Conscientious and careful societies differ considerably among themselves in this respect. Conditions will vary from time to time. A large increase in receipts would ordinarily bring down the percentage of home expenditure; for there are certain expenditures that are unavoidable whether the work is larger or smaller, and the cost of administration becomes relatively less if receipts become great. Therefore one good way to bring down the ratio of the home expense is to bring in more money for the work. As to the practical question which is so often asked, whether the home expenses of our great societies are greater than they ought to be, one would need close acquaintance and remarkable judgment to answer it. Outside opinions are worth very little. Perhaps all administrators know that in some points they might spend less than they do. Errors of judgment now and then occur, and perhaps a sinful carelessness may sometimes creep in. But as for sweeping condemnations of our great societies for extravagant administrations at home, they are simply false. It is not a fact that gifts for missions are recklessly spent at home. As for the wild talk about the small fraction of a dollar given that finally

succeeds in getting to the heathen, it probably cannot be stopped, any more than slanders generally, but it ought at least to be discouraged.

—From *A Study of Christian Missions,* by Clarke, Charles Scribner's Sons. Used by permission.

The Chairman (continued)

Criticisms and Problems in Chapter V

Missionaries are mollycoddles—Missionaries are pacifists—Denominationalism wasteful on mission field—Missionaries more anxious to make adherents to their own denomination than to make Christians—Missionaries disregard the culture of foreign peoples.

Facts to Consider

Achievements of missionaries—William T. Ellis on Mistakes of Missionaries—Ability of missionaries—Missionaries and pacifism—Theodore Roosevelt cited—Mark Jones cited—Handicap of denominationalism—Missions and Christian unity—Naturalization of Christianity in the Far East—Missionaries conserve the best in indigenous culture—Contribution of mission churches to churches of the West.

Chapter V

The Chairman (continued)

Place: *Headquarters of a Board of Foreign Missions in Boston.*

Persons: *The* Pastor *of a City Church, the* Chairman *of his Missionary Committee, and a* Secretary *of the Mission Board.*

Time: *One week later.*

Pastor: Let me tell you at the outset that I have been reading the book you recommended—"Changing Foreign Missions"—and it has answered quite a number of the objections in that list of ours. Professor McAfee's book is a timely piece of work for you Board people.

Secretary: Did you read that last chapter on "Some World Contributions"?

Pastor: I certainly did, and it was there I found a convincing reply to the charge that nothing is being accomplished by the missionaries, and to the notion that the people of non-Christian lands are getting along very well without Christianity and, in fact, are impossible to change. Professor McAfee states the case strongly yet with reserve.

Chairman: And I have been reading that Jones leaflet you spoke of and am much impressed. He

uses the expression "miraculous changes" when describing what has been accomplished in Africa.

Secretary: Another good book in the same line is Professor McFadyen's "The Missionary Idea in Life and Religion," published by Scribner's. It is a thoroughly convincing piece of work. And don't you agree that, by implication at least, authorities like McAfee and Jones meet the objection as to the missionaries using a wrong approach to foreign people? In view of the results achieved it can hardly be said that the missionaries have been fundamentally wrong in their methods.

Pastor: You refer, I suppose, to the large place given to education and medicine on the foreign field. Yes, in the light of results I should conclude the expenditures for hospitals and schools are fully justified. They are rendering a magnificent service.

Secretary: Add industrial training, agriculture, the various forms of social service, the production of literature and, above all, the circulation of the Bible and the establishment of the Church, and I think you may consider the "wrong approach" criticism fairly met. Yet do not understand me as claiming there is nothing in the objection. There is much yet to be learned, especially in the matter of a closer identification with

the people of the land in social and personal ways. That matter is being carefully studied and we are grateful for any constructive suggestion.

CHAIRMAN: Now, Mr. Secretary, we want light on the charge that your missionaries are mollycoddles.

SECRETARY: That reminds me of an address I once heard by the well-known newspaper correspondent, William T. Ellis. It was at one of the conventions of the Laymen's Missionary Movement and he was given the topic, "My Observation of Missionaries." He began by saying, "Every criticism you have ever heard of foreign missionaries is *true*"—at that point he paused long enough for us to be properly shocked and then added *"in respect to some one man in some one place!"* I recall a missionary of a certain board whom I met on a steamer and who impressed me as fairly well characterized by the word "mollycoddle." I came near telling him so myself. But now, honestly, what is the impression of you two men? You have seen a good many missionaries from a good many lands; how do they strike you as a group?

PASTOR: Very like our more earnest and able ministers here at home. They average well. What has impressed me particularly is the way in which some of my college classmates, from whom I had

expected little, have developed into really great men on the foreign field. There must be something in the work that greatens a man. You realize, of course, we personally have no sympathy with this objection.

Secretary: Just what do you suppose the objector had in mind?

Chairman: I know perfectly well. He claims that the missionaries for the most part are pacifists, and that is enough to provoke his scorn.

Secretary: Well, some of them *are* pacifists. On that question the missionaries divide about as we do at home. But let me tell you one thing. The missionaries in China who repudiate the use of gunboats and marines for personal protection have done so not primarily as pacifists, but in order that they may be allowed to remain at their posts in the interior and face dangers of which your cushioned, swivel-chair critic at home has not the faintest conception. They are the last men in all the world to deserve the name "molly-coddle."

Chairman: Not to tarry on this rather ridiculous charge, what prominent writer can you cite as to the manliness and courage of the average person we send abroad?

Secretary: How would Theodore Roosevelt do? You will recall, in his *African Game Trails* he

said some rather nice things of the missionaries he met in Africa; and since Roosevelt invented the word "mollycoddle," or at least gave it vogue, he should be an authority on the subject.

PASTOR: Our next question relates to that article in the *Atlantic Monthly* entitled "A Missionary Audit," which criticized the business methods of foreign missions as shockingly wasteful, by reason of the overlapping of denominations. The article attracted the attention of several of our people, and while it relates primarily to China, it serves to open up the entire problem of denominational propaganda.

SECRETARY: A huge problem indeed! But I could wish you had cited a better informed critic than the writer of that article. Never having visited China, and with absolutely no experience in respect to the administration of missions, Mark Jones sits down as an "efficiency expert" before a volume of statistics and proceeds to draw conclusions.

CHAIRMAN: You say he is an efficiency expert?

SECRETARY: Yes.

CHAIRMAN: I know the type.

SECRETARY: I understand what you mean, but don't for a moment imagine Mr. Jones has not gotten hold of a big subject. Denominationalism is a serious handicap, both in the matter of cost and in

that of a clear and convincing message to non-Christian people. This, by the way, was discovered by the missionaries long before Mr. Jones got busy with his pen.

Pastor: I have understood that the mission boards were setting the pace for us at home in the matter of Christian unity. Did they not at the Lausanne Conference furnish a demonstration of the very thing the conference was called to promote?

Secretary: Yes, that is true. Immense progress has been made, as comity arrangements for the division of territory and our one hundred and thirty-five union institutions attest, and even more the achievement of organic unity on the part of the Congregational, Presbyterian and Reformed Churches in India. You probably know of the progress of union in the Philippine Islands and of the movement, under native initiative, to unite all the churches in China. In each of the sending countries the boards have associated themselves in a national conference, and together these conferences maintain the International Missionary Council, which bids fair to become an international board of review. I can assure you we are moving toward union just as rapidly as the churches at home allow. Mr. Jones' remarks should be directed to the churches in America and not to the forces in China.

CHAIRMAN: You would not agree, I suppose, with the statement that missionaries are more anxious to make adherents to their own denomination than to make Christians?

SECRETARY: That is an absolutely false charge.

CHAIRMAN: One more objection and we are done. How about the affirmation that the missionaries are zealous to inculcate Western culture rather than to encourage the people to develop a culture of their own?

SECRETARY: Now you have struck something worth while. The member of your church who raised that question has been doing some real thinking. Who was it?

PASTOR: A woman, formerly a teacher of history in the high school.

SECRETARY: I thought so. Tell her that we are immensely interested in this thing, that no subject is commanding greater attention in mission board circles. I think it is a fact that we have been wedded too closely to our Western interpretation of Christianity, we have been too little regardful of the temperament and tastes of other races. While it is not true, as Tagore and Gandhi are so fond of asserting, that the civilization of Europe and America is essentially materialistic and selfish, yet we have much to learn by considering the point of view of such men. And we are consider-

ing it. The progressive boards, without exception, stand for the ideal of what Prof. Edward C. Moore has aptly called the "Naturalization of Christianity in the Far East." The progress in that direction is so marked that in matters like adapting architecture and ritual to indigenous ideas the missionaries are in advance of the native church. A strange thing has happened in China, in that it has fallen to the missionaries to conserve many of the ideals and customs of a past reaching back four thousand years which the Chinese, in their infatuation with "Modernism," are throwing into the discard.

Chairman: This interests me. Won't you give us some detail? That the missionary has become the champion of a culture the native is throwing away certainly is a novel idea.

Secretary: Well, take the matter of architecture, to which I alluded. Our people stand for the indigenous idea—the utilizing of those forms which, as the result of the evolution of national taste and adaptation to climate, have come to express the genius of the people. The nationals, on the contrary, are for a slavish imitation of the styles of the West. If you should visit Peking, you would find the new buildings of Yen Ching University—our union missionary institution—done in the Chinese style, with curved roofs, col-

ored tiles, gargoyles and all—a beautiful creation. Take a look at the buildings of the Government University, and you will find them a hodge-podge of mid-Victorian forms. Pathetic, isn't it?

PASTOR: In the curricula of your schools do you give any recognition to native authors?

SECRETARY: Yes, indeed!—generous recognition. In our higher schools we teach the Analects of Confucius, not, of course, as a substitute for the New Testament, but as a work of great ethical value and because no Chinese can be considered educated who does not know the classics of his race.

I know a missionary from Japan, Rev. Frank A. Lombard, who is publishing a book on the history of the Japanese drama, it having fallen to this foreigner, and a missionary at that, to appreciate and explain the uniqueness of the dramatic development in that country. I know a missionary in Bombay, Rev. James F. Edwards, whose avocation is translating and interpreting the works of Tukaram, a Marathi poet of genuine spiritual appeal. I know a score of missionaries in Africa who are seeking to preserve the arts and crafts of the natives, such as pottery, basket-making, rug-weaving, carving, etc., for fear these will be crowded out by the influx of

Western wares. Everywhere your true missionary is a conservator, not a destroyer of the worthwhile things in native culture.

Pastor: What is this I hear about Harvard and Yen Ching joining forces for the study of Chinese culture?

Secretary: A case very much to the point. Remarkable, is it not, that it has fallen to a missionary institution, founded by Westerners, to lead off in a movement like that? An endowment of $2,000,000 has been given by the Charles M. Hall Estate to enable Yen Ching, in association with the Oriental Department of Harvard, to conserve and interpret the best in Chinese literature and life, and at the very time when so many of the Chinese are minimizing their past. That is an experiment we should follow with keen interest.

Chairman: How about the adoption of Western dress by Orientals? I have heard the missionaries criticized for imposing our Western costumes upon peoples who have more suitable clothing of their own.

Secretary: Wrong again. The critics have the situation exactly reversed. In countries like India and Japan it distresses us to see the people abandon the ancient costume, which is so characteristic

and becoming. Our influence is against the change. But the march of Western ideas is almost irresistible. And what would you have us do? After all if the Japanese want to look like Europeans they have the right. You know the Turkish Government has passed a law forbidding the fez and requiring their men to wear the Western hat.

But on this whole subject please keep in mind that the missionary is the admirer and champion of the people to whom he goes. Looking for the best in their religion and culture, he seeks to build upon that. His work is sympathetic and constructive in the highest degree. So far as the best is concerned he comes to fulfil and not to destroy. As a rule it is your Western business man or your Western military official who belittles and often despises the culture of the East. Curious, is it not, that they of all men should attempt to turn this criticism on the missionary!

PASTOR: If you follow this thing through, may it not come about that these Oriental churches some day will be making a contribution of thought and experience to us in America?

SECRETARY: That is the expectation of many. Personally, I think we stand to be greatly enriched in that way.

CHAIRMAN: Speaking for my committee, I can't tell you how valuable these conversations have been.

I can see that big things are happening on the foreign field—things of supreme importance in the development of the program of Christ. The clear conviction I get is that in our church we should be instituting courses for mission study. After all, is not that the best way of meeting this avalanche of criticism?

Secretary: Courses such as you propose should do far more than meet criticism; they should supply your people with a body of information of a most inspiring character; they should enable you to live in an atmosphere of enterprise and faith like that of the Apostolic Church. Here's wishing you success in your attempt.

They Stand by the Missionaries

PRESIDENT THEODORE ROOSEVELT WRITES OF ASTOUNDING RESULTS

In Africa the control and guidance is needed as much in the things of the spirit as in the things of the body. . . . As soon as native African religions—practically none of which have hitherto evolved any substantial ethical basis—develop beyond the most primitive stage, they tend, notably in middle and western Africa, to grow into malign creeds of unspeakable cruelty and immorality, with a bestial and revolting ritual and ceremonial. Even a poorly taught and imperfectly understood Christianity, with its underlying foundation of justice and mercy, represents an immeasurable advance on such a creed. . . .

Where, as in Uganda, the people are intelligent and the missionaries unite disinterestedness and zeal with common sense, the result is astounding. The majority of the people of Uganda are now Christian, Protestant or Catholic, and many thousands among them are sincerely Christian and show their Christianity in practical fashion by putting conduct above ceremonial and dogma. Most fortunately, Protestant and Catholic seem now to be growing to work in charity together, and to show rivalry only in healthy effort against the common foe. . . . What has been accomplished by Bishop Tucker and those associated with him makes one of the most interesting chapters in all recent missionary history. I saw the high school where the sons of the chiefs are being trained in large numbers for their future duties, and I was especially struck by the admirable medical mission, and by the handsome cathedral, built by

the native Christians themselves without outside assistance in either money or labor.

—From *African Game Trails,* by Theodore Roosevelt, Charles Scribner's Sons. Used by permission.

President Roosevelt Attests Value of Missions in Africa

The people of Uganda have proved very accessible to Christian teaching, so that the creed of Christianity is now dominant among them. For their good fortune, England has established a protectorate over them. Most wisely the English Government officials, and as a rule the missionaries, have bent their energies to developing them along their own lines, in government, in dress, and ways of life, constantly striving to better them and bring them forward, but not twisting them aside from their natural line of development, nor wrenching them loose from what was good in their past by attempting the impossible task of turning an entire native population into black Englishmen at one stroke.

—From *African Game Trails,* Nat. ed., p. 311. (Scribner's)

Dr. Raymond Calkins (Pastor of First Congregational Church, Cambridge, Mass.) on the Quality of Missionaries

The day has gone when one can sneer at the Christian missionary. I knew a man once, he was president of the American Bar Association, who said that people who went as missionaries were young people who had failed or were bound to fail at home. But if he said that today he would be laughed at by any man of intelligence. These men and women are the very flower of American culture. They

represent all that is best in our traditions and training. If they chose to join in competition for places of preferment at home, they would be found not at the bottom but at the top. Our churches have no reason to complain of the personality or capacity of those who represent them on the foreign field. Instead, they have every reason to be proud of them. And this is not the opinion of prejudiced observers. This is the opinion of any one who has seen them, visited them, who knows first hand about what they have done and are doing.

—The Envelope Series for August 1927, The American Board of Commissioners for Foreign Missions.

WILLIAM BOYD (ADVERTISING MANAGER OF THE CURTIS PUBLISHING COMPANY) ON GLOBE-TROTTERS AND MISSIONS

Many globe-trotters try to find the worst phases of social life in the countries they visit, and do not seek to see the benefits that missionaries have contributed to those lands. I believe that every dollar invested in foreign missions has produced greater returns than any dollar invested in any human enterprise. There is no incompetency in the carrying on of mission work or in the management of its funds; and there is not so much wasteful competition in the work as is to be found everywhere in business.

—From an address at the Foreign Missions Conference, 1928.

DR. A. W. BEAVEN (PASTOR OF LAKE AVENUE CHURCH, ROCHESTER, N. Y.) ON SUCCESS OF FOREIGN MISSIONS

Dr. A. W. Beaven, pastor of the Lake Avenue Baptist Church of Rochester, N. Y., who has recently been a mem-

ber of the deputation sent by the Baptist Board to study its work in China, spoke on the general subject of what the Church has to say to business men about foreign missions. With great earnestness and force he urged that we should never allow ourselves to be placed on the defensive regarding the value or the character or the necessity of the missionary enterprise. It has worked for nineteen hundred years and any of the laymen who criticise would boast vociferously of his own business if it had been successful for ninety or even nineteen years. We must carry forward our work with the utmost enthusiasm and assurance. The missionary burden is not on us alone but on every professing Christian. They can get more for their money in this work than in any other investment they can make. He felt that the criticisms of missions were a real help to the enterprise by causing it to clarify its purposes and improve its methods. As regards the changes which are bound to occur in missionary administration on the field, he felt that many administrators were too careful lest their constituencies realize the changes; and he took occasion to point out that if these changes are not made the missionary boards will suffer more severely from criticism within the churches than if the changing conditions are met as they need to be.

—Digest of an address at the Foreign Mission Conference of North America, January 1928.

Professor Cleland Boyd McAfee (McCormick Theological Seminary) Presents Two Pictures of Indian Womanhood

One of the daughters of the great Indian Sorabji family, an honour to womanhood and her nation, has described

an Indian wife under the existing and earlier régime in terms that indicate the lower scale of personal valuation which prevails:

"Chief priestess of her husband, whom to serve is her religion and her delight . . . moving on a plane far below him for all purposes religious, mental and social; gentle and adoring, but incapable of participation in the larger interest of life. . . . To please his mother, whose chief handmaiden she is, and to bring him a son, these are her two ambitions. . . . The whole idea of marriage in the East revolves simply on the conception of life; a community of interests, companionship, these never enter into the general calculation. She waits upon her husband when he feeds, silent in his presence with downcast eyes. To look him in the face were bold indeed." (Cornelia Sorabji, "Between the Twilights," quoted in *Mother India,* p. 77.)

Over against that picture by an Indian woman, I set the memory of a family dinner in the home of an Indian Christian pastor, his wife presiding, the daughters taking part with the sons, the talk moving on familiar but high levels, companionship an obvious commonplace, the community of interest taken for granted. The scenes are poles apart. Whoever likes one will not like the other. But the difference between them is at heart a difference in human estimates.

—From *Changing Foreign Missions,* by McAfee. Fleming H. Revell Company. Used by permission.

CONSERVING CHINESE CULTURE

THE YEN CHING—HARVARD ENDOWMENT

The purpose of the Harvard-Yen Ching Institute of Chinese Studies is to promote both in China and America grad-

uate study and research in the various branches of Chinese culture with the primary objective of encouraging the Chinese to study their own highly developed civilization in the light of Occidental methods of research, and to interpret this civilization to the West. It will thus be made possible for Yen Ching University to offer graduate work to its own students and to those who come from other parts of China, and so assist in strengthening the emphasis on Chinese culture, which is one of the beneficial consequences of the recent nationalistic awakening among Chinese students. The work at Harvard will consist of courses in the Chinese language and literature, as well as in various aspects of Sinology studied through the medium of English or other European languages.

It is expected that the coöperation between the two institutions will be of mutual benefit. The academic prestige and the accumulated experience of Harvard will be of great help to Yen Ching in its development of critical methods and apparatus for research as worked out in the West. It will be desirable for Chinese students to come to Harvard for the mastery of technique, and for comparative investigation. On the other hand, the direct contact with an institution located in China, with a strong staff of Chinese on its faculty and an established place in Chinese life, will be of value to Harvard in enriching and vitalizing its Chinese department.

—President J. Leighton Stuart, of Yen Ching University, in an article in the *Missionary Herald,* May 1928.

The College Student

Criticisms and Problems in Chapter VI

College professors opposed to missions—Christianity has run its course—Christianity has no unique message—Christianity to be blended with other religions—Missions a failure—Missionaries support Western imperialism—Missionaries depend upon gunboats—Missionaries not true to Jesus' teaching on peace.

Facts to Consider

The colleges and missions—Ignorance of some college professors—Syncretism—Bernard Shaw quoted—Growth of Christianity—Preëminence of Christ—Religion as an experience—Uniqueness of the Christian message—Achievements of missions—Dr. E. Stanley Jones quoted—Mr. A. M. Chirgwin quoted—Missionaries receive government decorations—In what respect missionaries are imperialists—Prominent business men and college professors who support missions—Accepting the protection of gunboats—Missionaries and pacifism—Missionaries promoting better international relations—Ambassador Henry Morganthau quoted—Freedom of missionaries.

Chapter VI

The College Student

Place: *The parsonage.*

Persons: *Tug Nelson, a college senior, home on vacation; his* Pastor; *the Pastor's* Wife.

Time: *The present.*

Pastor: I am glad you have come over, Tug, to discuss these objections to foreign missions which you have been hearing at college. What I said in my sermon last Sunday came right out of my heart. While I am a firm believer in the missionary movement, and am doing what I can as a director of our board, I try to keep open-minded, and I certainly want to know what they are saying in college circles. Your college has a wonderful record in the sending out of great missionaries.

Student: They don't seem to care much for their record today. As near as I can make out, the leading profs are knocking the whole business. Or, what is worse, they give you a sickly smile when the subject of missions comes up. Some of us fellows have been trying them out of late.

Wife: Well, sit right down and let's hear all about it. I am going to take notes on this grand debate

and report it at the next meeting of the Woman's Guild. Please put the worst objection first.

Student: All right, here goes. The trouble with those profs is they don't take any stock in Christianity as a religion. The history professor said to me the other day, not in class but when I stayed for a talk, "I suppose we must admit that Christianity is pretty much played out in these days; as a system it seems to have run its course." Now what was I to say to that?

Pastor: I should say that he is right in so far as his little set is concerned. But, you see, three or four professors do not make a world, not even an intellectual world. Do you suppose this professor you quote has taken the pains to study the growth of Christianity in recent times? Does he really know anything about it, or is he just drawing facts out of his inner consciousness?

Student: Oh, I suppose he is hunting for arguments to support his favorite hobby.

Wife: What is that?

Student: Why, his idea is that all the religions are going to close shop after a while and then we shall see a blending of the best ideas of them all.

Pastor: Syncretism.

Student: Yes, that's the word. It is all the rage in his classroom. But you must give me some dope on the subject.

Pastor: You tell him it is a demonstrable fact that Christianity is growing as never before in history, that there are more Christians today in the little peninsula of Korea than there were in the whole world a hundred years after Christ. Tell him (in a polite sort of way, of course) that he doesn't know what he is talking about. Above all, tell him that the greatest single fact in the world today is the preëminence of Christ—the fact that that figure far back in history is reaching his hand down through the ages and shaping up the events, the institutions, the ideals, the very life of the modern world. You might quote to him Bernard Shaw's statement that the only person who came out of the World War with an enhanced reputation was Jesus Christ. As a teacher of history he needs instruction as to what is going on in the world of 1928.

Wife: Tug, do you suppose that professor lives a religious life? Does he ever pray?

Student: Pray! Well, I should say not.

Wife: Then I should consider him disqualified to express any opinion on the subject. Religion is a thing of the inner life; it is an experience; and I refuse to bother with men who are unwilling to test it in the only real way. What other objection have you heard?

Student: Hold on, now; you can't choke these profs off in that way. I admit what you say about experience, but our religion has become a system of beliefs, and in our course on comparative religion we were told that Christianity has no unique or final message—just the same ideas that all the others have.

Pastor: Is that your own view?

Student: I hardly know whether it is or not. But I wish you would tell me in what respects we are to consider Christianity as superior.

Pastor: Why not begin with the personality of Jesus? After all, he is the center of our faith. His teachings, his example, his death, his influence —can you match these in any of the other systems? When you take up his teachings in detail and compare them with the doctrines of Hinduism, Buddhism, Islam, or even Judaism, you find yourself dealing with ultimate truth. I refer to such matters as the nature of God, the incentives for character, the experience of divine help, the rule of successful living, the immortal hope. It is a tremendous subject and one that will reward the closest study. Do not stop with the analysis and negations of the modern classroom; read and study and think for yourself. An excellent book is that of Professor Mackintosh,

The Originality of the Christian Message.

Student: Queer, my professor never mentioned that. But what would you say to a classmate of mine, a native of India, who holds that religions are simply so many different creeds converging to the same goal? "What does it matter," he said to me the other day, "that you and I take different roads?" You don't deny, do you, that there is good in every religion?

Pastor: By no means. The Bible is quite clear on that point—"God hath not left himself without witness." Each of these religions goes a certain distance along the road. The trouble is they don't go far enough. Christianity alone carries one to the goal of the abundant life.

Wife: Tug, did you see the account in the paper the other day of that Seattle girl who accepted Hinduism and became the third wife of the Maharajah of something or other, after going through all sorts of initiatory rites? Would you want your sister Ruth to do that?

Student: Horrors! I should say not. But what would you reply to the fellows who say Christianity is good enough in itself but they object to the way it has been handled on the foreign field? They quote their dads and others who claim that the missionary business for the most part has been

a failure, a sheer waste of money. Some of them have been around the world.

Pastor: It is a question of fact. If you could ask those much-betraveled dads a few questions as to the character of their investigation, I suspect you would show them up as prejudiced or incompetent observers. The best way would be to inform yourself and then match their ignorance with your knowledge. I would trust you to floor them inside of ten minutes.

Student: You mean I must book-up on statistics?

Pastor: Not that at all. I mean that you should inform yourself on the larger movements of Christian thought and idealism in lands like India, China, and Japan; appraise the growing influence of Christ and jot down a few authoritative opinions.

Wife: I wish you would mention some of those authorities. I need them as much as Tug.

Pastor: I refer to books like those by Stanley Jones: *The Christ of the Indian Road* and *Christ at the Round Table.* What does the ordinary globe-trotter know of influences at work in the heart of a nation like those portrayed by Jones? Here is the *Living Age* quoting an article by a Mr. Chirgwin, who deals with the religious trend in India. He speaks of the numerical growth of the church (22.5 per cent in the last ten years), but holds that the significant thing is "the almost

complete capture by Christ of the citadel of Indian thought." He quotes a leading Brahman Somajist, as saying recently, "There is no one else who is seriously bidding for the heart of the world except Jesus Christ; there is no one else in the field." I mention these as the kind of testimony that counts.

Student: I wish you would give me some more names of persons who really know, and who would carry weight in one of our "bull-sessions" up at college. I don't mean missionaries so much as observers of missionaries.

Pastor: That is easy enough. You might begin by listing the high officials in countries where the missionaries are at work. The other day I saw a list of missionaries who recently have received decorations or special honors from governments under which they are working. I can't begin to remember them all, but it included men like Dr. W. J. Wanless and Dr. J. C. A. Ewing, of India, who were knighted by the king of England, and Dr. Wilfred Grenfell, who was made by King George a knight of the order of St. Michael and St. George. Quite a number on the list had received the Kaiser-i-Hind gold medal of the Indian Government. I recall particularly Rev. John Chandler, Rev. David R. Gordon, Miss A. S. Kugler, M.D., and Miss Eva Swift. Some of

these I have met. Dr. Hemingway has been decorated by the Chinese Government for distinguished service in suppressing the pneumonic plague, and Bishop Gilman, of Hankow, on his departure to America, was presented with a silver shield bearing an inscription which expressed the gratitude of "The Wuchang Chamber of Commerce and representatives of thirty myriads of suffering people" for the help he had given during the siege of Wuchang.

I recall that two American Presbyterian missionaries of Siam had conferred upon them the insignia of Knight of the order of the Crown, and that three Baptist missionaries, including a woman, in the Belgian Congo had been decorated with a royal order by the King of Belgium. I was particularly interested to note that Dr. O. R. Avison of the Union Medical College at Seoul had had the unusual experience of seeing a bronze statue erected by his Korean friends. Japan, I judge, has treated American missionaries very handsomely, repeatedly going out of their way to show official recognition. One of those mentioned was Rev. Francis Scott of Nagasaki, who was presented with "The Distinguished Educator Medal," on the occasion of his recent removal to Tokyo. Most significant of all was this: In October, 1926, the Home Department of the Japanese

Government summoned to Tokyo a group of thirty-two persons who had been engaged in social service for long terms, of whom twenty-one were Christians, including five Catholics. The only names I recall are those of a Mr. Batchelor, an Englishman, and Miss Alice Adams, an American, who already had received five decorations. These people were presented to the Emperor and the Empress; they were banqueted, fêted for two full days, and sent away with presents and the assurance of life pensions. Curious, isn't it, that just when your professors and the magazine writers are busy slamming the missionaries, the governments under which the missionaries work are busy decorating them!

Student: I must say you are making out a good case so far as governments are concerned, but what gets me is the way these missionaries allow themselves to be used as promoters of Western imperialism, especially in the realm of business. We were told the other day, in our course on political science, that the missionaries stand in with the capitalists of New York and London and, in a good many instances, are trade agents in disguise.

Pastor: Did your professor use that sweet expression of the anti-foreign Chinese that the Christian

Chinese are "the running-dogs of the foreign capitalists"?

Student: No, I think not.

Pastor: He ought to have that. It is quite in his line. But, to use your own expression, what gets me is the way you college students swallow whole everything you hear in the classroom. It reminds me of the remark of Dean Sperry, of the Harvard Theological School, to the effect that the only difference between the college man of today and the college man of the last generation is that thirty years ago the college man believed everything his minister told him, while today he believes everything his biology professor tells him. But let me say there is nothing to this charge. The missionaries may not be as afraid of capital as you college people seem to be; they may even see great value in the utilization of the surplus wealth of the West for the benefit of the less favored nations of the East; but to speak of them as imperialists in either politics or business is ridiculous.

One kind of imperialism they do believe in and practice every day in the year, and that is the imperialism of Jesus, the imperialism of justice and truth, the imperialism of "Thy kingdom come."

Student: How about the big business men of

America; do they go in for missions as a religious proposition?

Pastor: Well, I can mention quite a number of prominent business men who, after careful investigation, have become liberal supporters of missions, on both religious and humanitarian grounds. Just at this moment I think of men like these: Thomas W. Lamont of the J. Pierpont Morgan Company; Arthur Curtiss James, head of the Phelps-Dodge Corporation; Clarence H. Kelsey, President of the Title Guarantee and Trust Company; Cyrus H. McCormick, President of the International Harvester Company; John D. Rockefeller, Jr. Then, you must not forget there are college professors who have traveled widely and who endorse the missionary movement in a hearty way. I think especially of William H. Kirkpatrick and Paul Monroe of Columbia and E. A. Ross of Wisconsin. If you roll off some of these names, I think you can make those chaps who think they know it all look rather cheap.

Student: Well, I suppose they deserve it. But they are not the whole institution. There are men on our faculty, too, of quite a different stripe. There is Professor Parker, for instance. He is as Christian a man as I know. He accepts every word of Jesus in the most literal way—all that

about turning the other cheek and never resisting evil. He believes that the world's greatest need is a thorough application of the teachings and spirit of Jesus to all our social order everywhere. He goes in for a warless world as the thing to strive for. He has it in for the mission boards because they depend upon gunboats and refuse to join in the movement to abolish war. I confess I stand about where he does, and so do a lot of fellows in my class. How about that?

Pastor: Now you are in a region where Christian men—men of intelligence and of high idealism—differ sincerely. We should be on our guard against assuming that our interpretation of Christianity as applied to conditions today is the only tenable one. I wish you would state your position more in detail.

Student: Is it true that the boards depend upon gunboats for the protection of their missionaries in countries like China?

Pastor: Some of the missionaries accepted the protection of gunboats at Nanking, and did so gratefully. I am inclined to think your Professor Parker would have done the same had he been there with his wife and children. It was a case where every vestige of government disappeared and chaos reigned. But looking at the matter generally, our board takes the position that the

system of military protection conveys a wrong impression and is a handicap to the work. It asks that our missionaries be relieved of this necessity. Recently the International Missionary Council, representing all the Protestant foreign boards, adopted the same view. It remains to be seen whether the governments will fall in with the idea.

Student: Does your board stand foursquare on the pacifist ideal?

Pastor: My board has never felt called upon to take a position on a question so highly political in character, a question upon which the intelligent, patriotic public, in the church and out, is divided. Has your college ever taken a position? Has your faculty ever taken a position? Has your student body gone on record? You probably know that at a recent convention of the Student Volunteer Movement, not more than one quarter of the delegates took the position that under no circumstances would they support their country in the case of war. I presume about the same proportion of our missionaries would class themselves as pacifists of your type. The other day one of my leading laymen said he was going to quit giving to foreign missions, on the ground that the missionaries are pacifists and mollycoddles. So, you see, we catch it from both sides. But is

not pacifism essentially a matter of degree and program?

Student: Personally, I go in for the whole thing, but I think we have a right to expect that the mission boards will be unalterably opposed to war as a means of settling international disputes.

Pastor: You need have no doubt on that score. War is a hideous thing; it is the greatest of all social evils. We are for abolishing it by every practicable means, and at the earliest possible moment.

Student: What are the boards doing to bring about better international relations?

Pastor: They are doing the most fundamental thing possible—the building of international understanding and good will. They are the ambassadors of friendship and coöperation on a world scale. Professor Dearmer has called them "the inner statesmen of the world." A few years ago, when we were having strained relations with Japan, a Japanese official remarked, "I can give six good reasons for believing in the friendly attitude of the United States, and those reasons are: Dr. and Mrs. Rowland, Dr. and Mrs. Olds, Mr. and Mrs. Warren," naming well-known missionaries of an American society.

It is known that our State Department frequently seeks the advice of missionaries when deli-

cate questions arise, especially questions relating to the attitude and feeling of foreign people. An illustration of this was reported by Mr. Henry Morgenthau, when he was ambassador at Constantinople. He stated that at a critical period in the World War he received a cable from Washington saying, "Do nothing without Peet," the reference being to W. W. Peet, the treasurer of the American Board Mission. Close identification with Near Eastern affairs during forty years had given weight to the opinion of this man beyond that of the diplomats of Europe and America.

Student: That certainly is fine. Are the boards doing anything else?

Pastor: Yes. There are more than a million pupils in foreign missionary schools supported by Americans, and these are distributed under some ninety different flags. The entire influence of this vast educational system is turned in the direction of international and interracial understanding and brotherhood. The Foreign Missions Conference has issued a pamphlet entitled "Education for Peace," outlining courses of study for different grades. The influence of such work is incalculable.

Student: Could one holding my ideas on this subject feel more at liberty to stand for what he

considers to be the way of Christ in an organization like the Quakers, or the Fellowship of Reconciliation, than in a board like ours?

Pastor: You could have full freedom, but you would be expected to exercise it in consideration of others, so as not to create strife in the effort to promote peace; and always, mind you, with a liberal allowance of common sense.

Student: Well, I must say this has been a mighty good talk. Who knows but what I myself may become a missionary one of these days? At any rate, I am going to pass on the things you have said. I certainly thank you both.

Wife: Tug, I think your attitude is perfectly fine. We are not going to worry about your opinions so long as you keep the spirit of Christ. But don't forget what I said about Christianity being primarily a matter of the inner life. To abolish war would be a sublime achievement, but even that would not lead the men of earth to love the Lord their God with all their heart and soul and mind, and their neighbors as themselves.

The Experts Render an Opinion

PROF. J. F. McFADYEN ON THE UNIQUENESS OF CHRISTIANITY

There is a certain irony in the fact that, at the very time when Christian scholars are writing books in defence of the spiritual authority of Jesus, when many Christians feel it incumbent on them as educated men to regard Christianity simply as one faith among others, educated non-Christians are more or less frankly confessing that the Christian religion is the ideal to which other religions point. The Hindu apologetic of our day largely consists in maintaining that the parts of Hinduism, which from the Christian point of view are objectionable, are not essential to that religion, that on a broad view there is no fundamental difference between Hinduism and Christianity. In many parts of the world today, the life and teaching of Jesus are moulding the thought and the conduct of men far beyond the confines of the Christian church.

We shall have something to say later on regarding the spell that Jesus has cast over many of the finest minds in the East. The following statement at least will hardly be questioned: If Jesus Christ is not God's final revelation to men, we cannot even begin to conceive what the lines of a loftier revelation would be. It is indeed an instructive exercise to take the criticisms that have been levelled at Jesus (such as temper and uncharitableness in dealing with the Pharisees), and ask ourselves in each case what new light is shed on Jesus' attitude to life by his words or actions that called forth the criticism. That the revolution effected by the gospel of Jesus has not been greater, is

attributable to no limitation in the ideal he set before us, or in the dynamic he has given us to carry out that ideal.

—From *The Missionary Idea in Life and Religion,* by McFadyen. Charles Scribner's Sons. Used by permission.

Professor H. R. Mackintosh, of New College, Edinburgh, Finds the Finality of the Christian Faith Attested by Missions

Nothing really so confirms a man's antecedent belief in the finality of the Christian faith as the great venture of going out with it in his hand into dark continents, to face there the best which other religions have accomplished. Christianity, in short, is absolute if it dares to be so. The persuasion of its supremacy is not something that can be attained once and for all either by the Church or the individual Christian, entered correctly in a creed or private notebook, and left thenceforward to maintain itself in life and power. No: we lose the truth except as we continually regain it, fighting the good fight of faith with decisive and fearless trust. The great certitude that Christ is final belongs not to the sensible men, but to the martyrs—to all who are willing to spend and be spent to the utmost in a cause greater than life itself.

—From *The Originality of the Christian Message,* by Mackintosh. Charles Scribner's Sons. Used by permission.

Professor Cleland Boyd McAfee on the Supreme Gift of Missions

The gift of the missionary enterprise to the world is whatever Christ means, His birth, His life, His death, His

teachings, His resurrection, His present living and presence among men. A world-recognized missions leader phrased it recently in these terms:

"So long as men believe that Jesus Christ is the ultimate, the final authority, the last word as well as the first word, the Alpha and Omega, that after Him there is nothing more to be said, the missionary enterprise rests on a rock."

—From *Changing Foreign Missions,* by McAfee. Fleming H. Revell Company. Used by permission.

Professor Frederick L. Anderson on other Religions

Who would say that the worshipers of evil spirits have a religion as good as ours? Yet a good proportion of our missionaries go to just such people. Popular Hinduism is an unspeakable mixture of pantheism, superstition, idolatry, obscenity and cruelty, while its small intelligentsia, repudiating or glossing over these things, still gropes after God, if haply they may find him, and begins in spite of pantheistic obsessions to recognize in Jesus a way, if not the way, to God. Buddhism is in some respects the best of them all: a reformation of Hinduism, the Protestantism of India. Its founder acknowledged no God, no soul, and no heaven in our sense of the word, repudiated idolatry and caste and all the follies of Hinduism, took a deeply pessimistic view of life, and declared that the way of salvation was the extinction of desire, the repression of all the instincts, and the goal was Nirvana, a state of eternal imperturbability and insensibility. The way to extinguish desire and so gain Nirvana is through good deeds, each one of which will bring us nearer to the goal, a self-salvation, which is essentially selfish and legalistic, and which ends in a passivity which lets the world go by, uninterested in helping

or reforming it, the whole mind and will set on one's own salvation or extinction. But the good deeds in Buddha's way of life are good, and productive of much that is helpful and beneficient, while the stern self-mastery required makes for strength of character, with a half-right motive and a wrong end in view. . . . As to Mohammedanism, which in one sense is most closely allied to Christianity and was a genuine reformation in Arabia, we cannot compromise with it, however much of truth it may contain, because it puts Mohammed with his crude and sensual ideals above Jesus, the Son of God and Saviour of the world.

No, the whole world needs Christ, who revealed a God of love, and the unspeakable gift of life in him. America and Europe need Christ. How much more Asia, Africa, and the islands of the sea, where tens of millions have never yet heard of the Saviour!

—From leaflet of American Baptist Foreign Mission Society.

Secretary W. W. Pinson, D.D., Calls Foreign Missions "The Supreme Adventure of History"

The missionary enterprise is the supreme adventure of history. It is the challenge of hope and courage in a world of paralyzing fears and demoralizing futility. It is the sole claimant as "a moral substitute for war." It is the only accredited messenger of good news to a bewildered world and the lone champion of love and good will in a world of hate and war. Any lowering of its standards, or lessening of its power, or cheapening of its motives is a

betrayal of the race and a yielding of the only fortress that flies the flag of brotherhood.

—From *Missions in a Changing World,* by Pinson. Cokesbury Press. Used by permission of the publisher.

The Literary Digest on the Jerusalem Meeting of the International Missionary Council

The new program for world-wide spiritual co-operation adopted by the International Missionary Council at Jerusalem in the spring may be considered as revolutionary in the ecclesiastical world as are, in the political world, the program outlined in the League of Nations at Geneva, the naval treaties signed at Washington, and the Kellogg anti-war compact signed in Paris. All look to the promotion of peace, but the Jerusalem Conference, perhaps, probed deeper into the problems which agitate the world and array nation against nation, race against race. Taken together, these efforts may mean a more serious intent on the part of the nations and on the part of the Christian Church to promote peace and good-will on earth. . . .

Among the subjects discussed on the Mount of Olives were the race problem, the rights of minorities, the protection of women and children in industry, relations between strong and weak nations, the land question, intellectual and spiritual co-operation, relations between Church and State, and various other phases of world peace. Specialists on race, industry, and international relations from the minorities section of the League of Nations and the Universities of London, Harvard, and Columbia, among other institutions, were present to contribute technical knowledge as these problems were attacked. Thus, says Mr. Samuel G. Inman, did the

Protestant missionary enterprise, which spends $50,000,000 a year and maintains 30,000 workers in Asia, Africa, Latin America, and the Pacific Islands, answer the criticism that it is an out-of-date movement interested only in "other-worldly" questions.

—From an article, September 15, 1928.

Mr. Charles A. Selden Attests the Value of Missions in the Realm of Internationalism

The score to the credit of the missionaries is not measured by the statistics of converts. Their merit outside of the strictly religious field is also great. They are the most generously disinterested and creditable representatives of the West who dwell in the East. They are a wholesome and much needed offset to the bad element among the foreign commercial people and to the fox-trotting tourists. They are an important factor for international good will and friendliness. They have not robbed the Eastern countries nor approved their political exploitation, although they have been used for centuries by foreign powers as an excuse to justify such exploitation. Now they resent that and are demanding of their own governments that old injustices be ended and that no more crimes against Asia be committed under the guise of making it safe for Christianity.

—From *Are Missions a Failure?* by Selden. Fleming H. Revell Company. Used by permission.

Sherwood Eddy on the New Day in Missions

It is indeed a new day. We are in the midst of one of the vast transitional epochs of history, as great, perhaps far greater, than the Renaissance, the Reformation, or the French Revolution. Let us contrast the outlook of the

older and the younger generation. Then, our major emphasis was personal, now it is social. We have not only to proclaim a message to foreign nations; we have to build a whole new social order founded upon social justice. We have to humanize, to Christianize, to permeate with the principles of Jesus' way of life all social relations and institutions. We have not only to save a few elect souls in our slums at home or in our foreign missions. We have to abolish those disgraceful slums for which we are criminally responsible and share in all things with all men as brothers of whatever nation, or race, or color, or creed, our wealth, our education, our privilege and opportunity, as well as our full spiritual heritage. We can have no superior or patronizing privilege of "charity" to poor men or nations, but must begin with repentance and the claims of social justice.

Now, we cannot face complacently nations that we once branded as "heathen," but must, deeply disturbed, confront the danger zones of our semi-pagan order at home. Nor can we in common honesty maintain the pride of a "superior" race? If we still lead the world in our record of lynching, in race and color prejudices; if to the white and especially our Anglo-Saxon nations is laid the charge of an imperialism that has conquered or exploited over half of Asia and all but one thirtieth of Africa; if the navies of France, Great Britain, and the United States cost their taxpayers not less than a billion dollars a year, and their expenditures on army, navy, and air force is about equal to all the rest of the world combined, does our superiority lie in the pride of militarism and of brute force?

Now, we face a new world that will no longer submit to imperialism "lying down"; an increased nationalism, an awakened Orient, and the "Revolt of Asia" described by

Upton Close and many observers. This awakened nationalism has been accompanied in many lands by a renaissance of Oriental culture, an intense national patriotism, a new appreciation of the values of their own religions. At the same time, in reply to our imperialism they have turned the searchlight of exposure on the evils of our Western civilization. In every awakened country they are demanding an indigenous leadership on the part of their own nationals as against a foreign control of finance, of government, of industry or of missions.

—*The World Tomorrow,* January 1928.

The Editor

Criticisms and Problems in Chapter VII

No missionary task remaining—Missionaries have been forced into the background—Can missionaries of different denominations agree upon a common message?—Civilization should precede religion—Missionaries live luxuriously—Protestant missions in China a failure—Preposterous to expect a nation to change its religion—Missions a waning force in the life of the Church.

Facts to Consider

New status of missionaries—Missionaries still needed and desired—Type of missionaries needed—Unoccupied fields—Missions entering new areas of life—Missions and the Industrial problem in the Far East—No loss in the individualistic emphasis of the Gospel—Authorities cited—A common message for all missionaries—Relation of religion to civilization—President Coolidge cited—Mr. Henry Morgenthau cited—The requirements of a missionary residence—Protestant laymen prominent in Chinese Government—Examples of nations changing their religion—Future of missions—The effect of criticism.

Chapter VII

The Editor

PLACE: *419 Fourth Avenue, New York City, being the office of the Foreign Missions Conference of North America.*

PERSONS: *The* EDITOR *of a Religious Journal, a* SECRETARY *of the Foreign Missions Conference, a New York business man who is* TREASURER *of the Foreign Missions Conference, the* LIBRARIAN *of the Missionary Research Library, and a* SECRETARY *of the Student Volunteer Movement.*

TIME: *June, 1928.*

EDITOR: I am glad to find so many of you here, as I want to talk over certain objections to foreign missions which have been coming to my desk of late. Our readers seem to be considerably stirred on the subject. While I can answer most of their questions and mean to write an editorial in rebuttal, I am in need of authoritative information on certain matters, and I particularly desire to understand the point of view of you men who are dealing with the problem at first hand. I presume you realize how much doubt and criticism there is at the present time.

SECRETARY: We certainly do. So many things are

happening on the mission field that the people at home are rubbing their eyes and asking what it all means. Fortunately for you, both our librarian and our treasurer are here, and if between us we do not have the information you need, we know where to get it. Please feel free to state anything you have in mind.

Editor: Very well, let me begin with a poser that came the other day from a professor in a prominent theological seminary in the West. He raises the question whether in countries like Japan and China there is any missionary task left. I suppose he has in mind the transferring of leadership to the native church and the fact that the missionaries are retiring into the background.

Secretary: Say "foreground" instead of "background" and you will have the true idea. Is the consulting engineer in the background when a railroad is being built, or a dam being thrown across a stream? True, he is not the president of the company, or even the controlling influence in the finances of the concern, but he is in the very forefront of operations. That has been the situation of the missionary in Japan for a number of years and it has recently become the situation in China. You see the missionary of late, in the older fields, has achieved a new status of influence and recognition. As one of them wrote the other

day, "I hardly recognize myself under these new conditions." No, the missionary is more needed over there than ever. Our information on that point is explicit.

Editor: Are the boards sending as many missionaries to China and Japan as formerly?

Secretary: No, we send only such as the national leaders desire us to send. The need is determined by the nationals, and they say, "Keep sending us your best." They will welcome almost any number of specialists of experience—such as preachers and lecturers of distinction, well-trained social workers, and persons who have the capacity to handle definite tasks; as we might express it, consulting engineers of Christian progress.

Let me add that the missionaries for whom they plead must be free from the superiority-complex in all its forms; there must be no suggestion of patronage or benevolent condescension—absolutely none. They yearn for the young men and women of our colleges who are willing to go out with the idea of sharing the good things of Christianity with the foreigner and receiving some good things in return.

Treasurer: Shouldn't you add that in lands like Japan, China and India there are areas where little or no missionary work has been done, and that if the money were forthcoming we could probably

employ our entire force in opening up new work?

Secretary: That is true. The great work you hear about in China is for the most part in the coastal provinces. Immense areas in the interior are unoccupied, or practically unoccupied. Take Szechwan, the far western province. It is an empire in itself. It has a population of 60,000,000, possibly 70,000,000, and a pitiably small band of missionaries. When you consider fields like India, Africa and South America, the demand is appalling. In India alone we reckon that at least one hundred millions of people, or a third of the entire population, are beyond the reach of existing missionary organizations. That theological professor needs to study his missionary map. But our librarian here has been making a special study of unoccupied fields and I wish he would say something on the subject.

Librarian: My feeling is that you will strengthen your argument if you deal simply with China, since that is the field which has been especially challenged in recent criticism. I am inclined to say that if the present missionaries were to withdraw from their stations in China, the native Christian leaders would have in the immediate and surrounding communities an overwhelming task, while the relatively or entirely unoccupiedd fields which ring China—including parts of Manchuria,

inner and outer Mongolia, most of Kansu, much of Szechwan, most of Yunnan and Kwangsi, and also including the outlying areas of Tibet and Chinese Turkestan—could assuredly and advantageously absorb the whole present foreign missionary staff. Moreover, the nature of the terrain, the absence of railroads, steamers and good roads, the language difficulties, the kind of population to be reached and their relative isolation from world contacts—all would tend to require a larger number of missionaries per million inhabitants, if effective work is to be done, than are called for in the coastal provinces. Whether good missionary strategy would justify such a move is another matter.

Editor: I doubt if the ordinary church member has the faintest conception of such a situation as you describe.

Librarian: No, nor the ordinary religious editor either, if one may judge from some of the crude and misleading things that have been written of late.

Editor: Well, I will not attempt to defend the men of my profession. You know how much writing we have to do on short notice and on a wide variety of topics. But, and here I may show my ignorance, is it not true that the missionary message in these days is penetrating to new areas of

life, so that even in the long-occupied fields new opportunities are being found?

Secretary: You are certainly right, and from that remark alone I know you are keeping up with the rapidly moving procession abroad. The secretary of the Student Volunteer Movement has just come into the room, and he has been attending that wonderful meeting of the International Missionary Council at Jerusalem, as, indeed, has our librarian. I want him to open up on what was said and done at Jerusalem in the matter of enlarging the sphere of missionary effort.

Volunteer Secretary: A big subject to put in a few words. But you are quite right. The two themes that occupied us most during those sixteen days spent on the Mount of Olives were the nature of the missionary message in the light of present-day non-Christian thought, and the application of that message to the changing order of national and social life. It was felt by all, and definitely expressed in the *Findings,* which, by the way, every last church member should read, that the new era upon which we clearly have entered is to be characterized by the application of Christian principles to the whole of life, our aim being to build up a Christian social order in every land to which we go.

Editor: That, to me, is a most reassuring state-

ment. Will you not name some of the new areas into which the modern missionary is carrying the message of Christ?

Volunteer Secretary: It will be best for you to read the reports which were sent out before the Jerusalem meeting, and even more, the published *Findings*. You will see that they cover rural community needs, industrial problems, race relations, international Christian coöperation, the prevention of war, religious education, the better understanding of the non-Christian faiths. Just as Christian leaders in England and America, like Dr. Langdale, Bishop Temple, Bishop McConnell, and Dr. Cadman, maintain that we must Christianize the State, industry and politics, so our missionary leaders would place no limit to the reach of the Gospel in foreign lands.

Editor: Was any definite stand taken on the industrial problem in the Orient?

Librarian: The matter was gone into rather thoroughly in a special report and an illuminating discussion, in which Mr. Grimshaw, the Industrial Expert of the League of Nations, took a leading part. I must refer you to the printed reports, but I will say that the Council went on record against economic imperialism on the part of Western political and business interests, repudiated any attempt on the part of trade or of

government, openly or covertly, to use the missionary cause for ulterior purposes, and advocated important measures in the direction of the protection of helpless peoples against economic and social injustice. It is the hope that, acting together, we may be able to save the people of the Orient from some of the horrible mistakes we have made in connection with our industrial development in the West. But this is a vast realm of new activity, and it will be necessary to engage in extensive scientific research before we can offer the right kind of help. In this, as in every realm, what we seek is to establish the Kingdom of God on earth, to make Jesus Christ Lord of all life.

Editor: The conception is a sublime one. It will lift the foreign missionary movement to a new and higher level. But in this socializing process is there not danger that the good old individualistic emphasis of former days will be lost?

Volunteer Secretary: The German delegates at Jerusalem raised that very point. They were frankly alarmed, and even went so far as to assemble before the council met and prepare a written protest against what they considered to be a calamitous departure in many of the preliminary studies from the old-time emphasis upon the Gospel as a regenerating power for the individual. The Bishop of Manchester met the objec-

tion by showing that the enterprise of bringing the spirit of Christ to bear on all our social life means not a substitute for personal faith in Christ as Lord and Saviour, but the enthroning of Christ over ever-enlarging areas of the world's life.

Editor: Can you name any helpful books which support that view?

Librarian: We have many on the subject in our Research Library. But just offhand I will name *Does Civilization Need Religion?* by Niebuhr (Macmillan), *Changing Foreign Missions* by McAfee (Revell), and Dr. Cadman's book on *Christianity and the State* (Macmillan).

Editor: One of you spoke of attention being given to the missionary message at Jerusalem. What was the outcome in that matter?

Volunteer Secretary: One of the most remarkable pronouncements in the history of the Church. Don't fail to read the statement drawn up by a special committee and beginning with the words "Our message is Jesus Christ." It is brief, comprehensive, informal, impressive — something quite apart from the old-time creedal pronouncement, as conspicuous for what it omits as for what it proclaims. It is immensely significant that a body composed of 240 delegates, coming from fifty-one different nationalities and representing the Protestant foreign missionary movement of

Christendom, agreed unanimously upon the nature of our message to the non-Christian and the secularistic world.

Editor: Then you would not agree with those Fundamentalists who say our missionaries are not preaching "the full Gospel of Jesus Christ"?

Volunteer Secretary: If any one has a fuller Gospel than we heard at Jerusalem I wish he would speak out. It was as full as the heart of God in respect to both individual and social need. But to get the true spirit of the Council you will need to read what was said about the motive of modern missions, as well as about the message. The two go together.

Editor: I see I have more questions to ask than our time will allow. May I take advantage of your all being together to get your reaction to certain inquiries which call for early attention? Here is a man who is interested in human welfare on a world-scale, but who maintains that civilization should precede religion, his theory being that missions should wait until education and culture have provided an intellectual basis and then come in as the finishing touch. How about that, Mr. Secretary?

Secretary: I should say he has put the cart before the horse. Religion, not culture, is the basis of character. Better advise that man to talk with

Calvin Coolidge—or perhaps better, Henry Morgenthau, the Jew, who, on the strength of his observations in Turkey, during his ambassadorship, remarked: "The missionaries have the right idea. They go to the foundation and provide those intellectual, physical, moral and religious benefits upon which alone any true civilization can be built."

EDITOR: What are we say to that article in the *Atlantic Monthly* by a man named Bennett, who claims that the missionaries in China live far too luxuriously? His position, I take it, is that missionaries should identify themselves with the natives and live as the natives do.

SECRETARY: I call that the meanest criticism that has been made. Conditions of health alone require that a white man removing to the tropics or to an alien climate should be housed in a sanitary and congenial way. Even so, Dr. McCartney, of the Rockefeller Foundation, has called attention to the extraordinary number of missionaries who break down from a sense of isolation or from the strain of the work. If the churches, following the Roman Catholic idea, wish to send out monks rather than married men, and there is something to be said in favor of it, that is another matter. But according to our thinking, the missionary's house is far more than a house; it is his

office, his workshop, his reception hall; in a very real sense that one well-appointed building becomes a social settlement for the community. To establish a Christian home in a non-Christian land is to plant Christianity's noblest and most distinctive institution. More than any other structure the home demonstrates both the spirit and the content of Christian civilization. If Orientals are to imitate anything from the West, I say let them imitate our homes. It is the regret of the boards that, for lack of funds, so many of their workers have to live in rented native houses, or in buildings which are neither safe nor sanitary. No sensible business man would support Mr. Bennett's suggestion. What is the next one on your list?

Editor: How about Bennett's claim that while the Roman Catholic missionaries in China have been a great success the Protestant missionaries for the most part have failed?

Secretary: The devotion of the Catholic missionaries is above all praise. They have achieved important results, especially in the line of industrial training. I wish I could say as much for their spiritual results and for their sympathy with progressive ideas in government. Preferring to work under the protection of foreign powers and claiming that protection not only for themselves

but for their converts as well, they find themselves in an exceedingly uncomfortable position at the present time. Nevertheless they deserve great credit for four hundred years of self-sacrificing endeavor. As for the failure of the Protestants, only a man of violent prejudice could make such a claim. Consider this one fact: Five of the eight chief ministers of the new government which was established upon the capture of Peking are Protestant Christian laymen. The Foreign Minister, Mr. C. T. Wang, was at one time at the head of the Chinese Y. M. C. A. movement. Another, Hon. H. H. Kung, a direct descendant of Confucius, is a graduate of Oberlin College in America and has been for years President of the Oberlin-Shansi Christian Academy. You know, of course, that Sun Yat Sen himself, the founder of the Revolution, was the son of a Protestant preacher and died as a Christian. I leave you to draw your own inference.

Editor: This is for you, Mr. Librarian. Tell me what to say to a subscriber who, having visited many lands, maintains it is preposterous to expect to convert a nation from an old to a new religion.

Librarian: That is easy—I mean the answer, not the converting. The comeback to that question is found in history. There are plenty of examples of nations changing their religion. The Chinese

once were animists, then they accepted Confucianism, now they are mostly Buddhists. The Japanese changed from Shintoism to Buddhism. The Moslem nations, one and all, were converted to Islam from other faiths. The Turks have been converted in religion three times and may be converted again. During the past fifty years we have seen in Uganda a Christian nation established in the heart of Africa, with paganism overcome as a dominating force and Mohammedanism put to flight. Incidentally it is worth recalling that the English once were pagans. If my memory does not fail me, there is a record to the effect that the Roman Empire was converted from paganism to Christianity.

Editor: I judge you people take no stock in the idea that foreign missions are a waning force in the life of the Church.

Treasurer: On the contrary, we hold that the foreign missionary movement is taking on distinctly larger meaning. A great future lies before a missionary-minded church, and there is no future at all for a church lacking that mind. When some one at Jerusalem suggested that we should drop the word missionary and adopt a more popular term, the delegates from mission lands were on their feet protesting. They, too, want to be missionary churches. They want to share their

good things with a needy world, as we have shared our good things with them. With a spirit like that passing from nation to nation, great days would seem to lie just ahead.

Editor: Here is my very last. What is the attitude of mission-board officials toward this fire of criticism? Has it made them hostile, or bitter, or possibly discouraged?

Secretary: By no means. To tell the truth, they are rather enjoying the situation. People would not be criticizing a negligible institution. Then, you see, each criticism becomes a peg on which to hang all sorts of interesting information. You doubtless will be passing along to your readers some of these things we have been discussing today. But beyond the process of rebuttal and information there is not a little to be learned from this barrage of objection. Some of the judgments are of constructive value. There are weak spots aplenty, both in personnel and policy, and any live official is on the lookout for opinion which paves the way for improvement. Let me cite as an example of helpful criticism the observations of Prof. Paul Munroe, of Columbia, in his book, *China—a Nation in Evolution.* The board secretaries are reading his chapter on "Missions," with pencil in hand. You see, in these days of coöperation the wisdom of one board becomes the

wisdom of all. We have learned to pool the lessons of both failure and success. Won't you pass that word to your readers? Answer their questions as best you can and then plead for more.

Editor: This has been a most helpful discussion and I am inclined to agree that great days lie just ahead. Hitherto, as my old college president, Dr. Julius Seelye of Amherst used to say, "We have been merely playing at missions." Gentlemen, I thank you all.

The Final Word

Rev. Milton Stauffer (A Secretary of the Foreign Missions Conference of North America) Explains the Need of Missionaries in China

Forty-six per cent of China still lies beyond ten miles of any evangelistic center. Within the fields for which Protestant missions and the Chinese churches have definitely accepted evangelistic responsibility, there are areas today, four times greater in extent than our Middle Atlantic States, which still wait for the Gospel. In other words, as far as it is possible for any man to judge from a careful study of the recent survey, at least seventy million Chinese still live without a reasonable hope of hearing of Christ and his revelation within the next ten years. This is no sentimentalism or exaggeration. Ask any missionary who has worked and lived in the great interior of China if this is not so. He knows, you can trust him—but you cannot always trust the port city missionary or native worker. It's one thing to look at China from a classroom in Peking, or the fourth floor of a Y.M.C.A. building in Shanghai. It's quite a different thing to look at China from the banks of the Kan in Central Kiangsi, or from the populous plains of Honan, where after a quarter of a century of missions there are scarcely thirteen thousand Christians among thirty-two million people, or from the green hills of Kansu—forty days distant from Shanghai—where among ten million people there are still only two hospitals, one of which is built of straw mats, and only one Christian middle school, just organized with a handful of students.

—From a leaflet by the Student Volunteer Movement.

Rev. Milton Stauffer Emphasizes the Need of Missionaries in South America

In South America the Protestant movement has followed in general the coast line; inland there is today "a vast region, equalling four-fifths of the area of South America and totaling about 6,000,000 square miles, in which there are 'wide ranges untouched vitally if at all by Christian agencies. This continent within a continent equals more than a third of all Asia, and more than a half of all Africa. It constitutes for evangelical Christianity the largest geographical expanse of unworked territory to be found anywhere on the earth." In individual Latin American countries, our foreign missionary task is still scarcely begun. In Colombia, perhaps the most backward country of all our South American neighbors, there is an average of one ordained Protestant minister to every million of her population. Down in Peru, the whole northern half is without one Protestant Evangelical worker of any kind, a stretch of territory larger than our thirteen original colonies. In all Bolivia there are not two hundred Protestant Evangelical church members today. In Paraguay, with a million population, Protestant Christianity is just beginning to receive its first resident missionaries. "If you were to stand on the boundary line between Paraguay and Brazil and look north for fifteen hundred miles, northeast for two thousand miles, and then over to the west for five hundred miles, you would hardly find more than three Protestant missionaries in that whole immense territory." To those who regard missionary work in Latin America on the part of Protestant Christendom as a discourteous and unnecessary intrusion on the work of the Roman Catholic Church, and who therefore are inclined to leave the responsibility of evangelizing that great

continent to our Roman Catholic friends, let it be said that the responsibility of evangelism has been theirs for four centuries. We are not removing it; only to the extent that they have failed and the spiritual needs of Latin America's millions still remain unmet, do we feel justly obligated in the sight of God to go in and help.

—From article in Student Volunteer Movement Bulletin, April 1927.

The International Missionary Council at Jerusalem, 1928, Formulates the Missionary Message

Our message is Jesus Christ. He is the revelation of what God is and of what man through Him may become. In Him we come face to face with the ultimate reality of the universe; He makes known to us God as our Father, perfect and infinite in love and in righteousness; for in Him we find God incarnate, the final, yet ever unfolding, revelation of the God in whom we live and move and have our being.

We hold that through all that happens, in light and in darkness, God is working, ruling and over-ruling. Jesus Christ, in His life and through His death and resurrection, has disclosed to us the Father, the Supreme Reality, as almighty Love, reconciling the world to Himself by the Cross, suffering with men in their struggle against sin and evil, bearing with them and for them the burden of sin, forgiving them as they, with forgiveness in their own hearts, turn to Him in repentance and faith, and creating humanity anew for an ever-growing, ever-enlarging, everlasting life.

The vision of God in Christ brings and deepens the sense of sin and guilt. We are not worthy of His love; we have by our own fault opposed His holy will. Yet that same

vision which brings the sense of guilt brings also the assurance of pardon, if only we yield ourselves in faith to the spirit of Christ so that His redeeming love may avail to reconcile us to God.

We reaffirm that God, as Jesus Christ, has revealed Him, requires all His children, in all circumstances, at all times and in all human relationships, to live in love and righteousness for His glory. By the resurrection of Christ, and the gift of the Holy Spirit God offers His own power to men that they may be fellow-workers with Him, and urges them on to a life of adventure and self-sacrifice in preparation for the coming of His Kingdom in its fulness.

—From *The World Mission of Christianity*. (International Missionary Council)

The International Missionary Council at Jerusalem, 1928, Formulates the Missionary Motive

The Gospel is the answer to the world's greatest need. It is not our discovery or achievement; it rests on what we recognize as an act of God. It is first and foremost Good News. It announces glorious Truth. Its very nature forbids us to say that it may be the right belief for some but not for others. Either it is true for all, or it is not true at all.

But questions concerning the missionary motive have been widely raised, and such a change in the habits of men's thoughts as the last generation has witnessed must call for a re-examination of these questions.

Accordingly we would lay bare the motives that impel us to the missionary enterprise. We recognize that the health of our movement and of our souls demands a self-criticism that is relentless and exacting.

In searching for the motives that impel us we find ourselves eliminating decisively and at once certain motives that may seem, in the minds of some, to have become mixed up with purer motives in the history of the movement. We repudiate any attempt on the part of trade or of governments, openly or covertly, to use the missionary cause for ulterior purposes. Our Gospel by its very nature and by its declaration of the sacredness of human personality stands against all exploitation of man by man, so that we cannot tolerate any desire, conscious or unconscious, to use this movement for purposes of fastening a bondage, economic, political or social, on any people.

Going deeper, on our part we would repudiate any symptoms of a religious imperialism that would desire to impose beliefs and practices on others in order to manage their souls in their supposed interests. We obey a God who respects our wills and we desire to respect those of others.

Nor have we the desire to bind up our Gospel with fixed ecclesiastical forms which derive their meaning from the experience of the Western Church. Rather the aim should be to place at the disposal of the younger churches of all lands our collective and historic experience. We believe that much of that heritage has come out of reality and will be worth sharing. But we ardently desire that the younger churches should express the Gospel through their own genius and through forms suitable to their racial heritage. There must be no desire to lord it over the personal or collective faith of others.

Our true and compelling motive lies in the very nature of the God to whom we have given our hearts. Since He is love, His very nature is to share. Christ is the expression in time of the eternal self-giving of the Father. Coming into fellowship with Christ we find in ourselves an over-

mastering impulse to share Him with others. We are constrained by the love of Christ and by obedience to His last command. He Himself said, "I am come that they might have life, and that they might have it more abundantly," and our experience corroborates it. He has become life to us. We would share that life.

We are assured that Christ comes with an offer of life to men and to societies and to nations. We believe that in Him the shackles of moral evil and guilt are broken from human personality and that men are made free, and that such personal freedom lies at the basis of the freeing of society from cramping custom and blighting social practices and political bondage, so that in Christ men and societies and nations may stand up free and complete.

We find in Christ, and especially in His cross and resurrection, an inexhaustible source of power that makes us hope when there is no hope. We believe that through it men and societies and nations that have lost their moral nerve to live will be quickened into life.

We have a pattern in our minds as to what form that life should take. We believe in a Christlike world. We know nothing better, we can be content with nothing less. We do not go to the nations called non-Christian, because they are the worst of the world and they alone are in need—we go because they are a part of the world and share with us in the same human need—the need of redemption from ourselves and from sin, the need to have life complete and abundant and to be remade after this pattern of Christlikeness. We desire a world in which Christ will not be crucified but where His Spirit shall reign.

We believe that men are made for Christ and cannot really live apart from Him. Our fathers were impressed

with the horror that men should die without Christ—we share that horror; we are impressed also with the horror that men should live without Christ.

Herein lies the Christian motive; it is simple. We cannot live without Christ and we cannot bear to think of men living without Him. We cannot be content to live in a world that is un-Christlike. We cannot be idle while the yearning of His heart for His brethren is unsatisfied.

Since Christ is the motive, the end of Christian missions fits in with that motive. Its end is nothing less than the production of Christlike character in individuals and societies and nations through faith in and fellowship with Christ the living Savior, and through corporate sharing of life in a divine society.

Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more.

—From *The World Mission of Christianity.*
(The International Missionary Council)

The International Missionary Council at Jerusalem, 1928, Maintains Christ Should be the Lord of all Life

It follows from the emphasis laid by the New Testament upon brotherhood that a Christian society is under an obligation to use every means in its power to bring within the reach of all its members the material, as well as the ethical, conditions of spiritual growth and vitality. The Christian Church is described by the apostle as Christ's body. It is not a gathering for prayer and worship of individuals who otherwise are unrelated, but a fellowship and society embracing all human relationships in which all are members one of another; and it is only in such a fellowship, the New

Testament teaches, that men can bear the fruit of the Christian life. All forces therefore which destroy that fellowship —war, economic oppression, the selfish pursuit of profits, the neglect of the immature, the aged, the sick or the weak —are definitely and necessarily in sharp contradiction with the spirit of Christianity. Christian society exists in so far, and only in so far, as Christians show not merely in words but in action that they are eager to "bear one another's burdens and thus fulfil the law of Christ."

The teaching thus briefly indicated makes it clear that the New Testament does not recognize the antithesis frequently emphasized by later ages between individual and social regeneration. The task of the Christian Church, therefore, is both to carry the message of Christ to the individual soul, and to create a Christian civilization within which all human beings can grow to their full spiritual stature. It is its duty to acquire the knowledge by which the conditions which imperil such growth may be removed, and those which foster it may be established. It is its duty to speak and work fearlessly against social and economic injustice. It is its duty both by word and action to lend its support to all forces which bring nearer the establishment of Christ's Kingdom in the world of social relations, of industrial organization and of economic life.

We acknowledge with shame and regret that the churches everywhere and the missionary enterprise, coming as it does out of an economic order dominated almost entirely by the profit motive (a motive which itself stands in need of Christian scrutiny), have not been so sensitive of those aspects of the Christian message as would have been necessary, sensibly to mitigate the evils which advancing industrialization has brought in its train, and we believe that our failure in this

respect has been a positive hindrance—perhaps the gravest of such hindrances—to the power and extension of missionary enterprise.

—From *The World Mission of Christianity.*
(The International Missionary Council)

Professor Reinhold Niebuhr (Union Theological Seminary) Considers the Missionary Enterprise Essential to Civilization

The prospects for an exchange of values between the East and the West are not particularly bright. The Orient is indeed being "Americanized," but partly through the policy of Western imperialism exploiting the low living standards of Asia to the advantage of Western industry. There is no powerful movement in the West to dissuade it from its complete trust in physical power as the method of self-realization, and in physical comfort as the way to happiness. Modern religion has not been totally ineffective in qualifying racial arrogance and parochial prejudices. But it has had practically no effect upon the instincts of avarice which dominate Western life. . . .

The greatest hope lies in the missionary enterprise, which through its very effort toward the universalization of the Christian faith has a tendency to strip it of its Occidental accretions, so that it may become intrinsically worthy of its world expansion. The missionary enterprise may thereby contribute as much toward the spiritualization of Western life as toward the regeneration of the East. Its very contact with the East gives it a perspective on the limitations of Western life which churches at home do not possess. There is, of course, the possibility that Western imperialism will so thoroughly discredit the missionary enterprise before it

can function in this way that it will lose its whole prestige in the Eastern world. In that case Japan will probably continue to unify and occidentalize Asia in the hope of fighting fire with fire. A small minority of thoughtful missionaries are making a desperate effort to disassociate the missionary enterprise from the politics of Western imperialism in the Orient. Considering the difficulty of their task, they have made commendable progress. Yet if Christianity at home does not become disassociated from and does not qualify the greed of which the Oriental politics of Western nations is but one expression, the heroic efforts of the missionaries may be vain. Men of prudence in the Orient may be willing to concede that ideals have validity even if they are outraged by those who ostensibly accept them. But the final test of ideals must include their ability to qualify human action. If Christian idealism is to be a force which will help to create a unified world culture, capable of destroying the moral limitations of both the Oriental and the Occidental strategy of life, it must detach itself more completely from the temper of Western life even while it seeks to influence the thought of the East.

—From *Does Civilization Need Religion,* by Niebuhr. The Macmillan Company. Used by permission.

Sherwood Eddy on Building a New Social Order

Is it then presumptuous for semi-pagan or unchristian America to send missionaries to other lands? Whether we go or not there must be the frank recognition of our own desperate need. We acknowledge the deep-seated evils of our social order. There is the unjust distribution of wealth and income, congested fortunes of vast wealth unshared side by side with poverty unrelieved; flagrant luxury and waste

confronted by unemployment, poverty and want; costly homes and resorts for the rich, and reeking slums and disgraceful housing conditions for the poor. Our present order results in a world of strife. There is strife between conflicting classes in industry; between competing races, white and black, yellow and brown; between contending nations, each one of which is a law unto itself in an international anarchy leading periodically to overt war. The forty wars of the past century have been the almost inevitable result of the economic and political maladjustments of our social order. Facing this social order whose injustice cries to heaven, are we to accept it supinely in nerveless irresponsibility and cowardly subjection, or are we to challenge it, to grapple with its problems and to do all that is in our power to solve them?

Could we not, with an audacity equal to the older generation that dared to attempt the evangelization of a world, have the courage and faith to dare to build a new social order not merely to evangelize but in time to Christianize the whole of life in all its relations, whether economic, racial or international?

—*The World Tomorrow,* January, 1928.

Professor Cleland Boyd McAfee on Christian Reciprocity

The missionary enterprise moves steadily toward human reciprocity—a human give-and-take in which each shares his best with others. Everybody looks for the day when there will be no "sending country" nor "mission land," when all lands will receive equally from all other lands. At this present time American Christians are deeply grateful for the spiritual aid that has been brought them by the Sadhu Sun-

dar Singh, Dr. K. T. Paul, Dr. Chatterjee and others from India, by Mr. Kanamori, Dr. Tagawa, Dr. Ebina and others from Japan, by Mr. T. Z. Koo, Dr. David Yui, Dr. Timothy Lew, and many more from China. Men from Persia, Africa, the South Seas, have come helpfully. Christian believers anywhere sit gladly at the feet of such brethren. They see our common Lord with uncommon clearness and interpret Him with rich fullness. When the question of race equality arises, intelligent American Christians find themselves wishing that they themselves might be the equals of such men from other races.

Reciprocal Christian leadership will increase rapidly with the growth of Christian groups everywhere. When they become universal, men will speak only of the contribution of the Christian faith to the world. The more limited "missionary enterprise" will have done its work.

—From *Changing Foreign Missions,* by McAfee. Fleming H. Revell Company. Used by permission.

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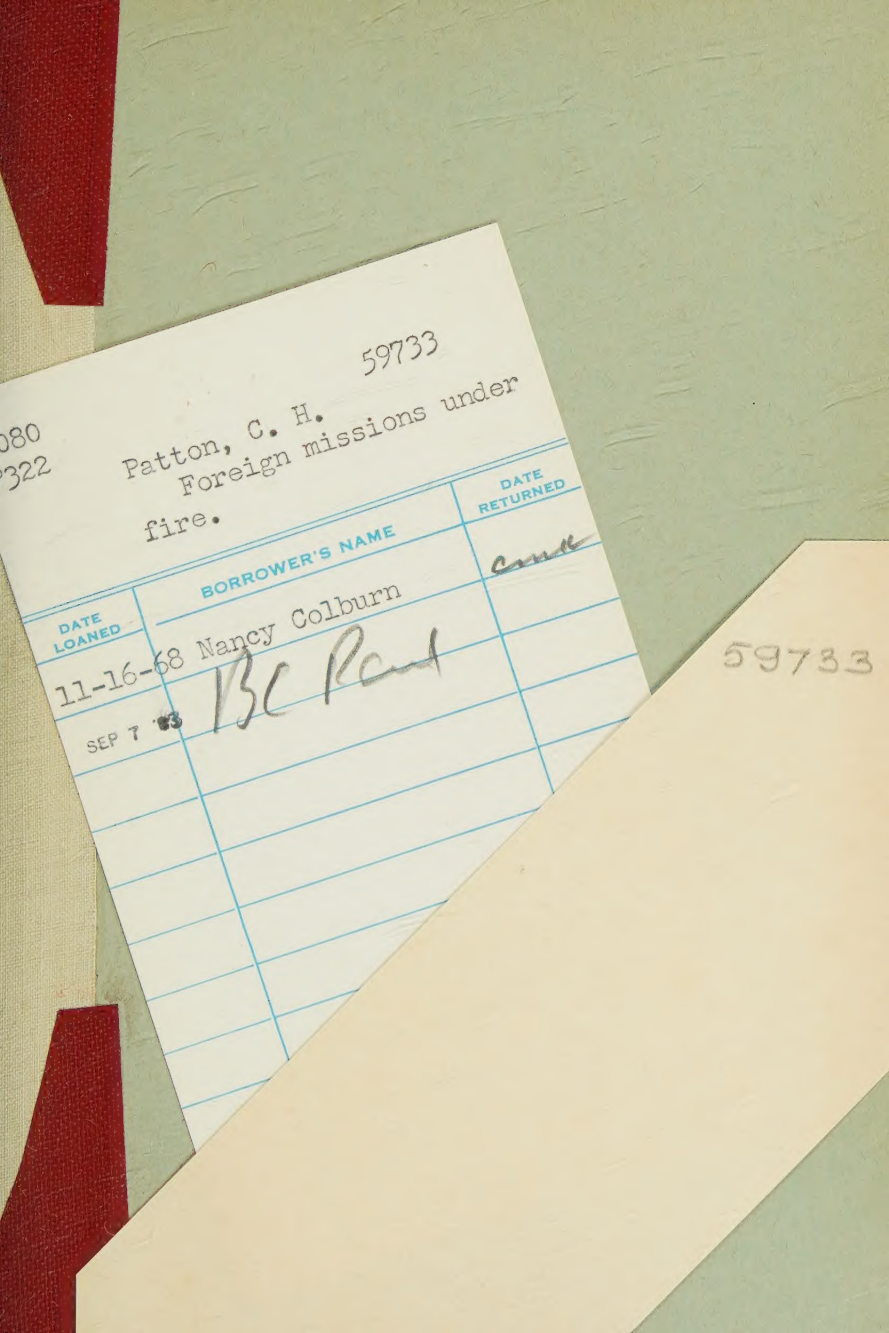
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